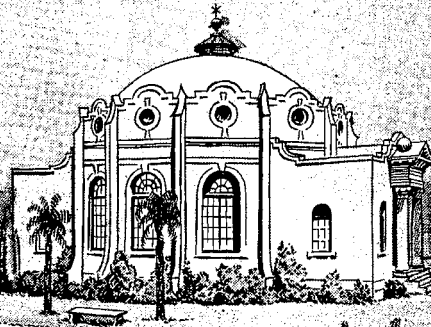
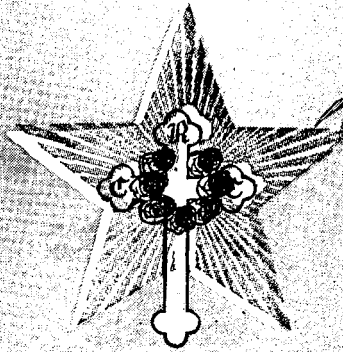


The ROSI CRUCIAN MAGAZINE

Rays from the Rose-Cross



HOWARD
VOOKS

MRS. MAX HEINDEL, Editor

20 CENTS A COPY

June, 1930

2 DOLLARS A YEAR

ROSICRUCIAN CENTERS



FELLOWSHIP CENTERS

Amsterdam, W. Holland.—Mrs. Agatha van Warendorp, Ruysdaelstraat 58 A, Bel-etage.
Burlington, Vt.—91 Union St.
Calgary, Alta., Canada.—Oddfellows' Bldg., Center St.
Chicago, Ill.—Rm. 1622 Capitol Bldg., 159 N. State St.
Colombo, Ceylon.—40 Baillie Street.
Columbus, Ohio.—Room 203 Clinton Bldg.
Detroit, Mich.—4210 Woodward Ave.
Kansas City, Mo.—306 New Center Bldg., Cor. 15th & Troost.
Long Beach, Calif.—548 American Ave. Brock Bldg. Room 218.
Los Angeles, Calif.—219 Beaux Arts Bldg., 1709 West 8th St.
Mexico, D. F. Mexico.—San Ildefonso 44, Altos 1.
National City, Calif.—60 West 8th St.
Oakland, Calif.—Stewart Bldg., 532 16th St.
Portland, Ore.—Worcester Bldg., Room 311.
Providence, R. I.—Room 415, Jackson Bldg.
Rochester, N. Y.—202 Burke Bldg., Cor. Main and St. Paul Sts.
San Diego, Calif.—Rm. 9, 1039 7th St.
Schenectady, N. Y.—1004 Stanly St.
Seattle, Wash.—Max Heindel Center, 222-3 People's Bank Bldg.
Seattle, Wash.—515 Madison St.
St. Paul, Minn.—318 Midland Trust Bldg.
Utica, N. Y.—274 Genesee St.
Vancouver, B. C.—Room 12 Williams Bldg., Cor. Granville & Hastings Sts., opposite Post Office.

STUDY CENTERS

Asuncion, Paraguay, S. A.—Antonio Paciello, Louis Alberto de Herrera Republica Francesa. Wed. 9 P. M.
Baltimore, Md.—Mrs. Edwina Pfeiffer, 1645 Ellmont St.
Barcelona, Spain.—Commercial 3, 2o, 3a.
Brisbane, Q'ld, Australia.—57 Albert House, Albert Square. Phone J3682.
Brooklyn, N. Y.—330 Halsey St.
Cincinnati, Ohio.—23 E. 8th St.
Cleveland, Ohio.—Carnegie Hall, 1220 Huron Road, Room No. 812.
Eugene, Ore.—664 Charnelton St.
Guadalajara, Jal., Mexico.—Care Julian S. Hernandez, Calle 12, Sector Reforma No. 130.
Haarlem, Holland.—Kleverlaan 90.
Havana, Cuba.—Lawton St. 15 Vibora Havana.
Liverpool, Eng.—25, Mount Pleasant. Care Mrs. Proctor.
London, Eng.—45 Lancaster Gate, W. 2.
Milwaukee, Wis.—Room. 404, Manhattan Bldg., 133 2nd St.
Minneapolis, Minn.—1216 Nicollet Ave., Rm. 203.
New Orleans, La.—Rm. 404 Perdido Bldg.
Paris, France.—Centre de Paris de l'Association Rosicrucienne, 15 Rue de Colonel Moll.
Pasadena, Calif.—113 E. Union St., Union Bldg.
Portland, Ore.—404 Studio Bldg.
Royal Oak, Mich.—920 Mohawk St.

Sacramento, Calif.—707 Plaza Bldg., 921 10th St.
Santiago, Chile.—Maestranza St. 34.
Setubal, Portugal.—Mr. Florindo Da Costa, Micom, Caixa 5.
Sydney, Australia.—24 Berith St., Auburn Sydney, N. S. Wales. Phone UX 7507.
48 Musgrave St., Mosman, Phone Y5079.
Toronto, Canada.—24 Concord Ave. Care Mary Tamblyn.
Youngstown, O.—123 W. Federal St.

UNCHARTERED CENTERS

Akron, O.—Burt G. Smith, 409 Metropolitan Bldg.
Atlanta, Ga.—216 Zahner Bldg., 1000 Peachtree St.
Apeldoorn, Holland.—D. W. Schaftenaar—Van Vloten, Herderweg 12.
Boston, Mass.—Room 305, 755 Boylston St.
Battle Creek, Mich.—71 College St.
Brandon, Man., Canada.—14 Imperial Apts.
Danzig, Germany.—Hansaplatz 12.
Denver, Colo.—3425 Grove St.
Detroit, Mich.—2569 Field, One Block East, Grand Blvd., at Charlevoix.
Duesseldorf, Germany.—Bastionisstre. 19
Erie, Pa.—Unity Class Room, Reed Hotel.
Fort Worth, Tex.—c/o Andrew T. Parkhill, 2218 Ross Ave., E. Forth Worth.
Frankfort, a. M., Germany.—Shadowstr. 11.
Hamburg, Germany.—Steinstr. 91.
Hanau, a. M., Germany.—Oberlands, Real-schule.
Hamilton, O.—Lane Public Librarian.
Havelock Town, Ceylon.—"Iona," Layard's Road. Care Mr. R. Hugh Pereira.
Hollywood, Calif.—5928 Hollywood Blvd.
Houston, Texas.—606 Dallas Ave., Apt. 3, Phone Preston 9620.
Jamaica, B. W. I.—Anthony Lodge, Con-nolley Ave. S. E. Andrew.
Leipzig, Germany.—Auguste Schmidt Haus. Dresdner Strasse 7.
Los Angeles, Calif.—112 and 120 Coulter Bldg., 218 South Broadway.
Letchworth, Herts, Eng.—8 The Meads.
Newark, N. J.—9 Whittier Place.
New York City.—Union Center, 1823 Broadway. (Columbus Circle.)
New York City, N. Y.—Harlem Center, 321 W. 138th St.
Oldham, England.—4 Fletcher St.
Omaha, Neb.—307 Patterson Blk.
Philadelphia, Pa.—Call or Write Arthur R. Eglit, 5418 Chestnut St.
Phoenix, Ariz.—c/o Mrs. Olive Medlin, 803 N. 3rd St.
Rotterdam, Holland.—Bergweg 308B.
Salt Lake City, Utah.—Address Frank Bowman, 337 Westminster Ave.
San Francisco, Calif.—1725 Washington St.
Seattle, Wash.—Capitol Hill Center, 214 14th Ave. N.
Shreveport, La.—John P. Scott, c/o Clem V. Ratcliff, Ardis Bldg.
Southport, Eng.—c/o Mrs. Annie Lees, Wyn-vill, Green Lane, Freshfield.
St. Louis, Mo.—Room 214, 3522 Franklin Street.
Washington, D. C.—Room 501, The Insurance Bldg., 907 Fifteenth St. N. W.
Washington, D. C.—3107 Wisconsin Ave.
Zaandam, Holland.—Hoogendyk. 186 Zaan-dam, near Amsterdam.

THE ROSICRUCIAN MAGAZINE

Rays From the Rose Cross

A MONTHLY MAGAZINE OF MYSTIC LIGHT

Edited by Mrs. Max Heindel

VOL. 22.

JUNE, 1930

NO. 6

Contents

| | Page | | Page |
|-----------------------------------|------|-------------------------------------|-------------------|
| June Time and Rose Time | 278 | Our Planetary Dwellings | 306 |
| CURRENT TOPICS— | | Temples, Etheric and Otherwise | 306 |
| The London Naval Treaty | 279 | Esoteric Teachings Free to All | 306 |
| The Columbus Prison Fire | 280 | By Kittie S. Cowen | |
| By Joseph Darrow | | THE ASTRAL RAY— | |
| THE MYSTIC LIGHT— | | Neptune in Virgo | |
| Jesus (poem) F. V. McLaren | 282 | Alfa Lindanger | 307 |
| The Lost Word Max Heindel | 282 | The Children of Gemini, 1930 | 312 |
| Rebirth Rex I. McCreery | 284 | Astrological Readings for Children: | |
| White Birds (poem) | | Catherine D. | 313 |
| Harriet Lyon Leonard | 289 | Jeanne Lois L. | 314 |
| The Village on the Wayside | | Leonard S. (Vocational) | 314 |
| Merle Boyd | 290 | "COSMO" STUDIES— | |
| The Golden Armband | | By Alfred Adams | 316 |
| Rona Elizabeth Workman | 295 | CHILDREN'S DEPARTMENT— | |
| Esoteric Bible Studies | | Lucile Meets the Thought Fairies | |
| Corinne S. Dunklee | 299 | Myrtle Hill Leach | 317 |
| The Golden Age (poem) | | NUTRITION AND HEALTH— | |
| Robert Burns | 301 | Vitamin Requirements of the | |
| WORTH-WHILE NEWS— | | Daily Menu | Elois Jenssen 319 |
| More Babies for Italy | 302 | Vegetarian Menus | 321 |
| Gandhi's Revolt in India | 302 | Recipes | 321 |
| Does the Electric Chair Kill? | 303 | The Rosy Cross Healing Circle: | |
| Children's "Imaginary" Play- | | Patients' Letters | 322 |
| mates | 303 | Healing Dates | 322 |
| QUESTION DEPARTMENT— | | PARENTS' FORUM— | |
| Concentrating for Material Things | 304 | By Elois Jenssen | 323 |
| Education versus Spirituality | 304 | LOCAL CENTER NEWS— | |
| The United States the "Melting | | News Items | 324 |
| Pot" | 304 | Rosicrucian Field Lecturers | 325 |
| The Fate of the Outcast | 305 | The Rosicrucian Health School | 326 |
| The Abuse of Free Will | 305 | ECHOES FROM MT. ECCLESIA— | |
| God Helps Those Who Help | | Chats with the Editor | 327 |
| Themselves | 305 | Speakers at Mt. Ecclesia | 328 |

Subscription in the United States and Canada, \$2.00 a year. All other countries, \$2.25, U. S. money or equivalent. Single copies 20c. Back numbers 25c.

Entered at the Post Office at Oceanside, California, as Second Class matter under the act of August 24th, 1912.

Accepted for mailing at special rate postage provided for in Section 1103, Act of Congress of October 3rd, 1917, authorized on July 8th, 1918.

Change of Address must reach us by the 5th of month preceding any issue.

THE ROSICRUCIAN FELLOWSHIP
Oceanside, California

Printed by the Fellowship Press.

JUNE TIME AND ROSE TIME

AS INEVITABLY AS JUNE BRINGS BRIDES, it brings Roses too! Yellow roses and white roses—pink roses and red roses—climbing roses with clinging tendrils and small faces lifted to the sunlight—sturdy roses with upright stalks and blossoms challenging the sun himself in brilliance and beauty.

You whose heart is filled with the ecstasy of spring and the glamor of summer, you who are filled with the joy of living, look within your heart, for there is a Rose Garden there, and it is watered by the Love which flows out from Christ.

* * * * *

THERE WITHIN THE GARDEN OF YOUR HEART a White Rose is blooming. This Rose will teach you the Rosicrucian Art of Healing. The Rosicrucians, you know, have always known a secret and efficacious method of healing, which is only now beginning to be given to the world.

At this time of Roses let the Rosicrucian Philosophy instruct you in the process by which the Roses may bloom upon the Cross of your body, bringing with them the means of healing and serving mankind! IT IS NO EASY PROCESS. THE BROTHERS OF THE ROSE CROSS WANT NO SHIRKING. AND IT MAY TAKE A LONG TIME, SO START NOW!

WRITE US FOR LITERATURE ABOUT OUR PHILOSOPHY AND
CORRESPONDENCE COURSES.

The Rosicrucian Fellowship,

OCEANSIDE, CALIFORNIA.

Current Topics

From the Rosicrucian viewpoint

By JOSEPH DARROW

The London Naval Treaty

THE London Naval Treaty of 1930 was recently signed in London by representatives of five governments, namely, Great Britain, Japan, the United States, France, and Italy. This treaty has been called the "three-and-five" treaty, because it is twofold in its character. The first three signatories agree to a more extensive program of naval limitation than the last two; that is, England, the United States, and Japan agree to a definite limitation until 1936 of their fleets, and all five of these nations agree to a battleship holiday, "which in effect will probably mean the end of capital ships as they have been known." The delegates spent approximately three months in their negotiations. The United States has been seeking parity or equality with Great Britain in the matter of naval equipment, and by the treaty has practically attained this; that is, it will be attained when the provisions of the treaty have been worked out over the period of years which it covers.

This treaty has been hailed as a means of transforming the hostility to the United States which has been evident in various European countries since the war, into friendliness, because it is thought that it demonstrates that the United States does not have world domination ideals and motives, which an unrestricted naval program might be construed to mean. Henry Lewis Stimson, chief United States delegate, said in a recent radio broadcast from London, as reported in "Time": "We have now

before us not only a definite objective but a concrete method of getting at it. . . . President Hoover laid his finger upon the best method. Hard work and constant vigilance will translate good intentions into practical realities."

The London Naval Treaty of 1930 is a big thing, if only from one standpoint, namely that it has set the world to thinking and talking about the necessity of reducing the preparations for war. As long as each nation goes on preparing for war to the extent of its ability, building up its armaments and increasing its equipment, actuated by fear, suspicion, or envy, then we may be positively certain that the seeds are being sown for a future conflict of titanic proportions. The only way to avoid this is for the various nations to get together, talk it over, and start a cooperative program.

When a great number of people are thinking along the same lines, they are utilizing the creative power of thought to promote the things which they are thinking about whether they know it or not. Every thought means the creation

of a thought form. Thought forms of the same character coalesce, forming a powerful composite thought form. Thus a nation by using its thought force can accomplish immense good or immense evil. The most helpful aspect of the treaty is the fact that the people are making thought forms of peace instead of war. The mere restriction of the nations to a dozen or two fewer battleships and cruisers in itself is not so important, although it is enough to mean many millions of dollars to each of the countries involved; but it is because this

FRIENDSHIP
FOR THE
UNITED
STATES

UTILIZING
CREATIVE
POWER OF
THOUGHT

restriction is symbolical of a change in thinking that makes it important.

That the two great branches of the Anglo-Saxon race have joined hands in a naval-limiting program is a fact of immense portent even though no other nation had taken part in it. The United States and Great Britain have the power of themselves alone to act as the balance wheel of the world at the present time if they will work together, if they will not allow petty differences to befog the issue, and if they will utilize all their resources for fostering the friendship which naturally should exist between these two branches of the same race. The present period, we are told by occultists, particularly the next few years, will be rather critical ones in the world's history, and therefore every agency for stability should be utilized. This naval treaty is certainly such an agency, therefore the world is to be congratulated that it has been agreed upon. It yet has to be ratified by the various governments, including the U. S. Senate, but this, it is thought, will be accomplished without any serious objection.

The Columbus Prison Fire

THREE hundred nineteen convicts in the Ohio State Penitentiary at Columbus were burned to death in steel cages in a recent fire in the cell blocks of that prison. This is the most terrible event of its kind that has ever happened in the United States. There had been no fire drills and no provision for a catastrophe of this sort. Guards wrangled over the keys and delayed the rescue by not allowing prisoners to be unlocked from their cells.

The *Ohio State Journal*, as reported in the *Literary Digest*, says: "Frantic men suffocated like vermin behind their steel bars." One of the guards said: "I saw faces at the windows wreathed in

smoke that poured through the broken glass. With others I tried to get at them, but we could not move the bars. Soon flames broke into the cell room, and the convicts dropped to the floor. They were literally burned alive before our eyes."

This seems to be a bad year for prisons and prisoners. There have been serious riots in Leavenworth, Auburn, the Colorado State Prison, and other penitentiaries. A number of lives were lost in these various cases. This brings to the fore the whole question of prison management.

The greatest trouble at the present time seems to be the overcrowding of all the prisons of the country. The Columbus prison was built to take care of 1500 convicts, but 4600 were housed there, more than three times the normal capacity.

Mr. E. D. Stokes, editor of the *O. E. Library Critic*, published in Washington, D. C., a man who has given many years to the study of the prison situation, stated in an article in the *Critic* some time ago that the wall-less prison was the solution of the problem. He said:

THE
WALL-LESS
PRISON

"We build prison walls because our grandparents did. Everybody is afraid to try something new. Prison walls are the result of habit. If you maintain a barbarous system, a wall will be necessary. Where do you find riots and attempted wholesale escapes? *Invariably where there are abuses.* A prison riot is a proof that something is wrong with the working of the prison. The conception of putting prisoners on their honor has developed gradually. Men who have proved themselves tractable have been allowed to work outside the walls. The results have been astoundingly satisfactory. Escapes of such men have occurred, it is true, but very rarely. Gradually the honor theory has received more and more attention, until at last there

Current Topics

have been brave persons who have had the courage to build a prison entirely without walls, or with only a small walled enclosure intended for the few who could not be trusted under any circumstances.

"We have a few such prisons. The District of Columbia penitentiary at Lorton, Virginia, is without a wall, though all grades of prisoners are confined there. There is a lock-up, but otherwise no cells. The men go out to their work and return at night. There have been escapes, but no more than from any walled prison of the same size. Runaways are almost always captured, making it hardly worth while for an inmate to run the risk with the prospect of being caught and losing all 'good time' he has earned, to say nothing of being kept locked up for an indefinite period."

In a recent report of the National Committee on Prisons and Prison Labor, Dr. E. Stagg Whitin, executive director, estimates that fifty millions of dollars will be spent in prison construction this year, a large part of which will be absolutely wasted in the building of cells after the style of safety deposit vaults. He estimates that "only fifteen to thirty per cent of the prison population require the old Bastille type of jail." He says there are already enough prisons of this type in the country to confine all the hardened prisoners, and therefore no more prisons of this sort

PRISON need to be erected at all.
FARMS THE If this money were spent
SOLUTION in providing prison farms,

as recommended by Warden James Holohan of San Quentin, where the prisoners could be engaged in wholesome, constructive work, it would be a tremendous saving, and the prisoners themselves would be regenerated through this enlightened program. These prison farms of course should be amply guarded, but the most effective guard would be the knowledge which each pris-

oner would have that an attempt to escape would put him permanently behind the bars. Other things which are needed are modern factory equipment for prisons, prison hospitals with a staff of psychiatrists, and an extension of the parole and probation systems with better provisions for helping discharged convicts to preserve their self-respect and rehabilitate themselves.

Mr. Carl L. May, Supervisor Adult Probation Department, Los Angeles County, states as follows in the *Journal of Delinquency*:

"Sooner or later we shall be forced to deal with the crime problem as an epidemic, or a social disease of the worst type. Then perhaps we shall think it is time to send a corps of social experts to our County jails and State prisons to weed out the hardened criminals from those who are under physical or mental handicaps, and who need special institutional care which cannot be given in the County jail or State prison. Many agree that a large number of those arrested and confined for crime are hardened criminals and should be incarcerated for the balance of their lives. This could be readily ascertained by the committee, and such subjects properly placed. Others are mentally-sick and should be treated in sanatoriums or State hospitals."

Everywhere the state authorities are overwhelmed with the prison situation. They are throwing up their hands in despair, saying that they cannot build prisons fast enough to house the prisoners. One of the big reasons for this is that instead of regenerating our prisoners we are brutalizing them and confirming them in lives of crime. If our system were such that we reformed every year at least as many old prisoners as there were new ones admitted, there would be no need for building new prisons. The prison farm is undoubtedly the solution!

The Mystic Light

The Rosicrucian Fellowship

The Rosicrucian Fellowship is a movement for the dissemination of a definite, logical, and sequential teaching concerning the origin, evolution, and future development of the world and man, showing both the spiritual and scientific aspects. The Rosicrucian Philosophy gives a reasonable solution to all mysteries of life. It is entirely Christian, but presents the Christian teachings from a new viewpoint, giving new explanations of the truth which creeds may have obscured.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Jesus

BY F. V. McLAREN

Follow, children, in my footsteps,
In the pathway I have trod,
Up the winding, spiral roadway,
To the Glory we call God.

All those anxious thoughts and troubles
That beset you every day,
Are the same that I encountered
When on earth I taught the "Way."

I was human in my longings,
In my wants and friendships too,

And life's daily, trying struggle
Looked the same to me as you.

But the Christ in me is living,
Is the same in you as me;
The Christ that is immortal
Differs only in degree.

There is nothing that can harm you,
If your faith in God is whole,
His Divinity enfolds you,
Mind and Body, Spirit, Soul.

The Lost Word

BY MAX HEINDEL

(From the "Rays" of August, 1917)

WE HAVE been asked the following question: "In occult literature we find mention of the Temple of Lhassa, Thibet. Of what Brotherhood or Order is this Temple, and is it true, as reported, that it is there that the Lost Word is known and carefully guarded?"

According to all reports and so far as the writer himself knows from contact with the members of that community in the invisible world, the spiritual attainment of some of the brothers composing that Order is of a very high grade, and they are doing a noble work with their people in the East. But like any other institution in the physical world which

is perceived by the senses and is open to visitors, however great the restrictions it is not a Mystery School. *The Mystery Schools are all etheric*, and are only visited by Initiates who have learned to leave their physical bodies behind.

With respect to the part of the question which asks, "Is it true that there the Lost Word is known and carefully guarded?" we may say that in all probability it is; but it is also known and carefully guarded in many other places in the world outside Mystery Schools. To make this matter thoroughly clear it is necessary that we should understand what constitutes the different grades of spiritual gift and power possessed by various classes of humanity, and marking their stage in evolution. There are, in the first place, the *Involuntary Clairvoyants*, who have at times the power to perceive things and events in the invisible world. When the power is on, they see whatever comes before their vision regardless of whether they like it or not, and they are unable to shut off these sights and scenes. The next higher class is the *Voluntary Clairvoyant*, who is able to see whenever he wishes, anything he desires, and he also has the power to shut off the view at any moment he chooses and return to his normal physical consciousness. Next above him in the scale of attainment stands the *Initiate*, who has learned by an act of will to leave his physical body and to enter as a free spirit into the invisible world. There he functions as normally as he does in this realm of nature; he sees and he hears everything he wishes to, but more than that, he has been initiated into the mysteries of the invisible world; he not only sees and hears but he *knows* what things are and what they mean.

The Voluntary Clairvoyant who simply is able to see and hear is very much subject to illusion regarding the things that come before his vision. Elementals, which have the power to clothe themselves in mobile desire stuff, take a particular delight in deceiving and even frightening clairvoyants of both the vol-

untary and the involuntary class. They may incase themselves in the shells of departed friends of these people, and are responsible for a great deal of the nonsense and misinformation given out at spiritualistic meetings. But to deceive the Initiate is impossible for these entities because he has been taught in the Mystery Schools concerning such matters.

Higher still in the scale of spiritual attainment stands the *Adept*, who not only is able to *see* and to *know*, but also has a *power* over the things in the invisible world. He is a graduate of a Mystery School, and has learned to use the Creative Word, the Word of Power which was lost by humanity in its descent into matter. There may be one or more of these Adepts at the Temple of Lhasa in Thibet as well as in other places in the world. If so, these people naturally have the Word of Power, and they carefully guard it, for it is a dangerous secret, a two-edged sword which would certainly be suicidal for one to possess who was not evolved to the point where he was spiritually fitted to have it.

EDITOR'S NOTE:—*Much information is given out by occult students who possess a little involuntary, or even voluntary, clairvoyance which is entirely misleading on account of the rudimentary development of those who give it out. The above article by Max Heindel may be construed as a warning to students in this matter, and shows the inadvisability of taking seriously the statements of undeveloped seers regarding the invisible planes and the beings there. The average occult student is very credulous, frequently to an absurd degree, and imagines that everything that comes from the invisible planes is gospel truth. The fact that the above types of clairvoyants may be entirely sincere adds not one whit to the reliability of their statements. Max Heindel makes it clear that any clairvoyant development short of that obtained by Initiation into the Mysteries is undependable. Therefore little or no reliance should be placed upon it.*

Rebirth

Do We Come Back Again?

BY REX I. MCCREERY

PERHAPS the most important of the Rosicrucian teachings and without doubt the most difficult of explanation is that of rebirth, for it is a theory of life which orthodoxy does not readily accept.

The Biblical admonition, "As ye sow, so shall ye also reap," and "Ye must be born again," have received many and diverse interpretations by the various orthodox churches. All of these interpretations are based upon causes and effects from the viewpoint of one particular life. The occult student gives them a broader and deeper significance, but finds it difficult to impress his views upon one of orthodox beliefs.

The theory of rebirth is not new, and without doubt no philosophical doctrine has an ancestry which equals that of the unfolding of spirit and form through recurring lives on earth, experience being gathered during each earth life and transmuted into virtue and conscience between lives.

The greatest minds humanity has produced have accepted rebirth. It is taught and illustrated in the great epics of the Hindus as an undoubted fact on which morality is based, and Hindu literature is permeated with it. Buddha taught it and constantly spoke of his past births. Pythagoras and Plato included it in their philosophical writings. Josephus states that it was accepted among the Jews. In the wisdom of Solomon it is stated that coming into an undefiled body was the reward of being good. Virgil and Ovid take it for granted. The Neo-Platonic school accepted it, and Origen, the most learned of the Christian Fathers, declared that every man received a body according to his deserts and his former actions. Though con-

demned by a Roman Catholic Council, the heretical sects preserved the old tradition down to the fifth century of the Christian Era. In later times we find it taught by Goethe, Fichte, Schilling, Lessing, and other German philosophers. Hume declared that it was the only doctrine of immortality which is rational. Browning, Rossetti, Holmes, Whittier, and other poets believed it.

That Christ Jesus taught the doctrine of rebirth to His disciples cannot be doubted by any deep Bible student, nor can there be the slightest doubt that among the Jews for ages down to the time of Jesus this doctrine prevailed universally. Such an important doctrine as this is one that Christ could not afford to pass over. If it is wrong, then it was His duty to condemn it, and we may well conclude that He would have done so were it not entirely right. And as He did not condemn it but even went to the extent of affirming it, then it stands with His seal of approval for all time.

Christ clearly enunciates the doctrine in referring to John the Baptist in Matthew, chapter 11, verse 14, thus: "And if ye will receive it, this is Elias which was for to come." Here He took the doctrine for granted, and the "if" referred not to any possible doubts on that, but simply as to whether they would accept His designation of John as Elias.

In Matthew, chapter 17, verses 10-13, He once more takes up the subject thus: "And His disciples asked Him, saying, Why then say the scribes that Elias must first come? And Jesus answered and said unto them: "Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, and have done unto him whatsoever they listed, Likewise

shall also the Son of Man suffer of them. Then the disciples understood that He spake to them of John the Baptist."

Again in Matthew, chapter 16, verses 13-14, Christ enunciates the doctrine when asking what were the popular notions as to Himself. "When Jesus came into the coasts of Cesarea Philippi, He asked His disciples, saying, Who do men say that I, the Son of man am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets." This was a deliberate bringing up of the old doctrine, to which the disciples replied, as all Jews would, without any dispute of the matter of rebirth; and the reply of Christ was not a refutation of the notion but a distinguishing of Himself (as Jesus the Christ) from the common lot of sages and prophets by showing Himself to be an incarnation of God and not a reincarnation of any saint or sage. He did not bring it up to dispute and condemn as He would and did do in other matters; but to the very contrary He evidently referred to it so as to use it in showing Himself as Jesus the Christ to be of a higher order.

In Revelation, chapter 3, verse 12, John says: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." Evidently he had gone out before or the words "no more" could have no place nor meaning. It was the old idea of the exile of the soul and the need for it to be purified by long wandering before it could become a pillar in the temple of God. To "go no more out" is mere rhetoric if rebirth be denied; it is quite plain as a doctrine if we construe it to mean that the man, who by constant struggle and many lives at last overcomes the delusions of matter, will have no need to go out into life any more, and this is exactly the old doctrine on the point.

St. Paul in Romans, chapter 9, verse 13, also gives the theory of rebirth where he refers to the cases of Jacob and Esau, saying that the Lord loved the one and hated the other before they were born.

It is obvious that the Lord cannot love or hate a nonexistent thing. This means that Jacob and Esau had been in their former lives respectively good and bad, and therefore the Lord loved the one and hated the other before their birth as the men known as Jacob and Esau.

Following Paul and the disciples came the early Fathers of the Church, and many of them taught rebirth. Origen was the greatest of them. He gave the doctrine specifically, and it was because of the influence of his ideas that the Council of Constantinople five hundred years after Jesus saw fit to condemn the whole thing as pernicious. This condemnation worked because the fathers were mostly gentiles who did not care for the old Jewish doctrines and indeed despised them; so it fell out of the public teaching and was finally lost to the Western World.

With this array of authority we may well conclude that rebirth is a true doctrine, and we naturally seek the occult reason for its being temporarily lost as a Christian teaching.

Max Heindel tells us that to understand the real reason for the temporary obscuration of this teaching we must go back to the beginning of man's history and see how, for his good, he has been led by the great Teachers of humanity.

The stages of development on earth, according to Rosicrucian terminology, are divided into periods called "Epochs," of which there have been five, including the present, respectively called the Polarian, the Hyperborean, the Lemurian, the Atlantean, and the Aryan.

The great leaders of mankind have ever been concerned with food as a factor in man's development. In the first Epoch man, being mineral, could be sustained from the minerals of the earth. Adam is symbolical of "red earth." In the Hyperborean Epoch a vital body was added, and he became like the plants which sustained him. Cain is described as an agriculturist. In the Lemurian Epoch man evolved the desire body, and milk was used as his food. Abel was a shepherd. In the Atlantean Epoch mind

was added. Thought breaks down tissue and causes decay, and hence the food was, by analogy, dead carcasses. Nimrod, the mighty hunter, represents man in this Epoch.

In the present Aryan Epoch it was necessary that man become fully awake to the importance of concrete existence so that he might learn all the lessons to be learned. The only way in which a full appreciation of concrete physical existence could be aroused in man was by depriving him of the memory of his higher, spiritual existence for a few lives. And so during his earth life he came to hold no positive knowledge of any other than the one present physical existence, and he was in this way impelled to earnestly apply himself to living it. The one single life was to be made paramount. Therefore we find that the Christian religion as publicly taught does not employ the Laws of Consequence and Rebirth.

To accomplish the purpose wine was added to the food of man. It was needed because of its benumbing effect upon the spiritual principle in man. The effect of the active principle of alcohol is to temporarily paralyze the sensibilities, causing man to forget his spiritual home that he may know and conquer the physical world. The Western races have conquered the physical world, and wine is no longer needed as a factor in their evolution, hence these races have largely ceased to offer tribute to this counterfeit spirit of wine or other alcoholic liquor, conscious that the use thereof prevents knowledge of the higher self.

Of the three theories of life, the materialistic, the theological, and that of rebirth, the last named is the only one which satisfies the thinking mind. So many people have contacted those who have passed on in so-called death, and who are now functioning on the invisible planes proving the continuity of life, that it is needless to present any argument that life is something more than a mere journey from the womb to the tomb as the materialist contends. Of

the theological conception of life we may simply state that its utter inadequacy is obvious. The millions of years during which even material science concedes this earth has been peopled, and considering the millions of souls which have lived and died, only an infinitesimal part of whom ever heard of Christ, force us to definitely conclude that the theological theory is preposterous. The claim made by some sects that all must be lost except 144,000 is a plan of salvation unworthy of a just and loving God, and we may safely reject this theory as untrue because it is unreasonable.

In the Law of Rebirth, coupled with the Law of Consequence, we find the only theory that will satisfy a sense of justice and in harmony with a loving and omnipotent God. If one is born in luxury and another in want; one in health and another in sickness; one a king and another a slave, we know that these conditions are but the results of past actions, and that the individuals coming into this life with these blessings or afflictions have earned them, be they good or bad; also that each by creating new causation for good may transmute every affliction into a blessing. Truly we are masters of our souls and captains of our fate.

No question is more often heard when rebirth is spoken of than, "If I were born before, why do I not remember it?"

First of all let us note that we forget more of our present lives than we remember. We may not remember learning to read or write, yet the fact that we do read and write proves the learning. A fall in childhood is forgotten, yet the victim may be none the less a cripple. And this, although we are using the same body in which the forgotten events were experienced. These events, however, are not wholly lost by us; they are submerged, not destroyed. The memory of them is thrown into the subconscious, but is recoverable.

If this be true of experiences encountered in the present body, how much more must it be true of experiences en-

countered in former bodies which died and decayed many centuries ago. Our present body and brain have had no share in those far-off happenings, hence it is difficult for memory to assert itself through them.

The ego or real self constitutes our permanent entity through all embodiments, and contains the record of all our experiences. This record is carried forward through each life by the ego as soul qualities which we designate as virtue and conscience. When we feel intimate with a stranger on first meeting, memory is there, the ego's recognition of a friend of ages past; when we shrink back with strong repulsion from another stranger, memory is there, the ego's recognition of an ancient foe. These affinities and warnings come from the undying spiritual intelligence which is ourself. We remember, though working through the physical brain we cannot impress it on our memory. The mind and brain are new; the ego furnishes the mind with the net results of the past, not with the memory of the events.

At present the mind is but in its mineral stage, and no brain could possibly store the memory of the events of numerous lives; but when concentered into moral judgment—the gleanings of past actions—they are valuable for use. The memory of each crime we have committed would be a useless burden, but the judgment based on its results is the effective memory of it to guide us in our conduct.

Memory of past events, however, can be gained. But the gaining is a matter of steady effort, of prolonged meditation, whereby the restless mind may be controlled and rendered quiescent so that it may be sensitive to the spirit and receive from it the memory of the past. Only as we listen and can hear the still small voice of the spirit may the story of the past be unrolled, for the spirit alone can remember and cast down its rays to enlighten the lower bodies to which it is temporarily attached.

Memory of past events, however, is sometimes found already developed, especially in the case of children who have not yet been too strongly impressed with the affairs of the material world. Children have occasional fleeting glimpses of the past, recalled by some event of the present. An English boy who had been a sculptor recalled it when he first saw some statues; an Indian child recognized a stream in which he had been drowned as a little child in a preceding life. Max Heindel relates two remarkable instances of children remembering former lives. One is the story of a little girl at Santa Barbara, Calif., who recognized a Mr. Roberts then living as having been her father in her preceding life. The other is the story of a four year old girl who remembered being a lieutenant and taking a fort in her former life.

These stories should help to convince any skeptic that rebirth is true but we have stronger proof of its truth and reality. To the occult scientist rebirth is not a mere theory or belief but it is among the things he *knows*. He sees the ego and can trace its path after it has passed out of the dense body at death until it has reappeared on earth through a new birth. Max Heindel affirms that he has traced the egos of several children who returned to new bodies shortly after leaving the former bodies, so we have the authentic statement of one who had positive knowledge of rebirth and who was not expounding a mere theory.

We accept without question the statements of material scientists because we believe they have made a deep study and a full and complete investigation of the subject matter about which they make their scientific affirmations. Why then can we not equally well accept the statements positively made by occult scientists who have made a deep study and a full and complete investigation of the subject of rebirth?

The Western world is now ready for the esoteric teachings so long withheld

that humanity might learn the material lessons of life, and the doctrine of rebirth, temporarily lost, must revive, for it is one of the teachings of the Founder of the Christian religion. And as it gives a permanent basis for the higher ethics, it is really the most important of all the Western Wisdom Teachings.

A philosophical discourse on the subject of rebirth is theoretically instructive, but it is of little use unless we bring it down to a concrete and practical reality. Human development, like the earth, the sun, the stars, and all things brought into being by the breath of Omnipotent God, seems ever to travel in cycles. From savagery to civilization, ignorance to intelligence, nadir to zenith we pursue our journey to God. But the immutable law of cause and effect forces us to begin with painful steps to retrace our path which has carried us to the very verge of Godhood and wreathed our brows with immortal bays, and brings us down until we touch a level beneath the brute. Such has ever been the world's history, and such it will ever be until a force is found that can blend the rugged manhood of the barbarian with the graces of a higher civilization, and give us wisdom without weakness, culture without cowardice; that can incorporate us as dynamic corpuscles in the social organism without curtailing every spark of Godlike individuality, making us helpless dependents upon social, political, and religious precedent.

If the car of progress travels in cycles, and history says that it does; if neither science, philosophy, nor religion can deflect it from its seemingly predestined path, where is the end? Must the human race forever go the weary round of birth and death like Buddhist souls, wandering through all that's fair and foul until it finds Nirvana in the destruction of the world? Not quite, for there is hope, an inspiring hope that ever burns above the unrisen morrow. That hope is in the union of all those mighty forces that make for the emancipation of man-

kind—a union of science, philosophy, and the religion of love. And of these in point of power and importance the first shall be last and the last shall be first.

When we have adopted higher ideals; when success is no longer a synonym for vain show; when the man who toils for millions and wails for more is considered mad; when we realize that all the world's wealth cannot equal the splendor of the sunset sky beneath which the poorest trudge; that only God's Omnipotence can recall one wasted hour or restore the bloom of youth; when we have ceased chasing lying rainbows in the empty realm of make-believe and learn for a verity that the Kendal green of the workman may be more worthy of honor than the purple of the prince—then the world will have no further need of evangelists to rehearse its faults, and words of censure will be transformed into paeans of praise.

As self-styled and professed Christians it is for us to realize that the poorest beggar is an earth passenger also, that he is our brother and God's child the same as we. Ten centuries hence and the dust of the millionaire will have mingled with that of the mendicant, both long forgotten of men; ten centuries hence and those now in poverty may proudly wear the purple, while present monarchs may creep through life as paupers; a thousand years are as but one tick of the mighty horologe of time. The allotted life of man is but three score and ten years, and this brief period we expend, not in living but in providing the means of life; not as creation's lords but as slaves to our own avarice, the most pitiful passion that ever cursed mankind.

If there be a God, let us be His messengers unto men; if there be no God, then have our unfortunate fellows the more need of us. Let us wait not until a man is driven to crime by the iron law of necessity, a woman to dishonor, a child to beggary, then organize a relief society for glory, but let us put forth a helping

hand in time to avert the sin and shame.

As occult students it is for us to know that it is not necessary to be a son of Satan to build a hell in which demons dance and asphyxiate the soul. One may transform the most palatial home into a veritable hell; or make of the humblest cot a heaven, illumined by love and gilded with God's glory, a Beulah land where flowers forever bloom. Give to the true disciple of Christ a land whose skies are lead, whose soil is sand, yet who possesses everlasting love of his fellow men; give him a lodge in the wilderness, hallowed by love's kindly smile; give him a tent on the far frontier where the lame and the halt may rest and meditate upon the grace and truth of God, and I'll warrant that he'll build a heaven grander, nobler, and sweeter than was ever dreamed of by the gross materialists of present or of bygone days.

As journeying pilgrims, conscious that each life is but a day in school, we must realize that the great lesson to be learned is to discriminate between the unreal and the real, the false and the true. Falsehood is but a hideous monster which passes like a shadow of the night over the face of the world and is gone forever. It may leave death in its wake and disaster dire; it may place on the brow of purity the brand of the courtesan and cover the hero with the stigma of the coward; it may wreck hopes and ruin homes, cause blood to flow and hearts to break; it may pollute the altar and disgrace the throne, corrupt the courts and curse the land; but falsehood cannot live forever, and when it's dead, there's none so poor as to do it reverence. But truth and only truth is eternal. It was not born, and it cannot die. It may be obscured in falsehood and buried in ignorance, but it cannot be destroyed. It lives in every atom, breathes in every flower, and flames in every star. When the heavens and the earth shall pass away and the universe return to cosmic dust, Divine Truth will stand unscathed amid the crash of matter and the wreck of worlds.

Rebirth with its companion law of cause and consequence teaches as no other tutor can teach the consciousness of Divine Truth. And with the consciousness of truth we shall lay the foundations of a grand and glorious temple of the future, a temple of all God's children wherein with appropriate rites will be celebrated the true religion of Christ—the religion of humanity. With the dawn of the new and grander day will come a cessation of all internecine strife, and we shall be in truth a band of brothers, fearing neither cormorant nor commune. Then service shall be our watchword, then the useful shall be the honorable. Then Love, majestically seated upon the world's throne, shall be King of Kings and God of Gods.

White Birds

BY HARRIET LYON LEONARD

High in the air a flock of birds are wing-
ing,
Their wavering flight outlined against
the blue;
Snow white they gleam, like flowing
silver, bringing
Dear thoughts of you, dear memories of
you.

Of in the past we dreamed, my friend,
together
Of deeds well done and goals of high
desire;
Our thoughts, like birds with snow white
silken feather,
Flying to reach and touch the sacred fire.

I send my thoughts, a flock of white
birds, knowing
That welcome to them your fond heart
will give;
They come to you with radiant luster
glowing,
That dreams may live again—that
dreams may live!

The Village on the Wayside

BY MERLE BOYD

THERE IS a valley of peace, where peace breathes in the low singing of women at work with their hoes, in the laughter of playing children, and the wash of rivers running over their stones. It is a peace that broods sad-eyed and patient, cradling in its arms a race that is sorely in need of love and service. It was sweet to live within that peace for a time, to lay my head against its calm, soft breast and feel the comfort and compassion of so great a spirit. In this valley nestles the little Doukhobor commune, Podorodnoe, lying in the Kootenays, British Columbia.

Before the year 1899 the name Doukhobor was practically unknown in Canada. There are today some six thousand persons belonging to this sect in British Columbia alone, but the name has become a word of jest or disapproval. And yet they are a kindly, lovable, and industrious people, proclaiming that all men are equal and disapproving of war. Materially they represent one of the greatest and most successful communistic organizations in the world, while to the observation of the student of mysticism they present a living picture of the mystic path, as distinctly separate from the intellectual path.

It is the same path the people followed, for the most part, during the middle ages. Problems which we met then are being met by the Doukhobors today. The laws of their tribe have kept them from coming into touch with the advancing intellectuality of the times. The mass have followed the path of least resistance. The promptings of the heart have not been read correctly by them. They have become slaves of superstition and fear, bound by the bonds of ignorance. And yet a great hand has led forth this part of peasant Russia, with all its quaint customs, its picturesque

costuming, its characteristics of stubborn fixity and uncontrolled flights of fancy, for a reason. Others than the Bolsheviks are being given the opportunity to be instrumental in turning them from their steady march to crystallization.

The commune of Podorodnoe is built along the bank of the Kootenay River, and has eleven villages. Each village consists of two tall buildings, having a lower and an upper floor, and standing about twenty-five feet apart. From the back of each building runs a series of small rooms which meet to encompass a little square court. There are two doorways opening to the road that runs by, and beyond are the stable and bath house. A communal kitchen takes up a good part of the lower floor of each of the main buildings. It is a cleanly place with long wooden tables and benches scrubbed to whiteness. Here the people gather for their meals. There is a great deal of gossip and laughter—and quarrelling too—as they eat from the big wooden bowls. The floor is also spotless, and in the huge, medieval-looking stove immense round loaves of black bread are baked each week. Upstairs are the rooms of the elderly people whose children are grown; also the dainty nooks of the young girls of the village, each displaying a snowy wealth of embroidery. Parents who have little children live in the rooms that surround the little back court. The rooms are so little, it needs be that each family be small. But what a wealth of love and devotion awaits each new young life that is born within a Doukhobor commune.

Some distance back, overshadowed by the mountains and standing on the highest point of land, is the church. It is a huge, gaunt building, bare within yet having a grandeur, aloofness, and mys-

tery. The teachers lived upstairs there for a time and taught school in the big assembly room below. Often it seemed, as we watched the lights of the villages come twinkling out in the grey winter evenings, that a feeling of sadness and loneliness, dark and tragic, arose and hung over them. We were a little fearful that it might float toward us with the mists that blew in from the river. And sometimes on gay spring mornings as we looked down and saw the people passing blithely to and fro, vague, fleeting almost-memories came to one, and fancy found it easy to picture the road that ran by "to many-tower'd Camelot."

The Doukhobors have never kept any written documents of their beliefs, and it is difficult to break the wall of secrecy that surrounds their real thoughts. Being a peasant people some of them probably never did have a very clear idea of the tenets of their sect but were swayed by the eloquence of their leader. Their loyalty has been a loyalty to the tribe. Secrecy has become inculcated in them by fear of persecution, and at the instigation of unworthy leaders for the sake of the power it placed in their hands.

There are individual exceptions to this, of course. There are always pioneers in every movement. There are men of simple greatness among the Doukhobors today. They are the ones who are forced to become silent when strangers show an interest beyond external things, because they can find no responsive keynote; they have no way to make them understand. To Alymer Maude we are indebted for most of the knowledge we have of the movements of these people. In his splendid book, "A Peculiar People—The Doukhobors," is not only given the first consecutive history of the sect printed in English, but intuitive glimpses of the force which made for these movements, and a kindliness and understanding of the people which is not often met with. Some of his work is repeated in this article.

As Mr. Maude reminds us, his book

cannot be considered entirely authentic owing to the lack of written statements by the sect. His information has been obtained from the observation of orthodox writers, and there is risk, even though great care has been taken in the compilation, of a certain amount of mystical knowledge being lost or confused owing to the writer's inability to contact it. Below are a few of the Doukhobors' early tenets which may interest students of the Rosicrucian Philosophy. They are clouded in some cases by a veil of error, caused no doubt by the sect's own impoverished understanding of the original. It would not cause wonder if further divergence and error are present today. A religion handed down from mouth to ear is subject to error and change.

1. There is one God.

Their mystical explanation of the Trinity has not been understood by historians.

2. The Holy Trinity is a being beyond comprehension; the Father is light, the Son, life, and the Holy Spirit is peace; it is affirmed in man, the Father by memory, the Son by reason, the Holy Spirit by will; the one God in Trinity.

3. Our souls existed and fell before the creation of the universe; they are sent here as to a prison as a punishment and for their reformation. The sin of Adam, like the rest of the Bible stories, is figurative. His sin does not pass to his descendants, but each man has sinned for himself.

4. Of Jesus Christ they say:

"He is the Son of God, but in the same sense in which we also are sons of God. Our elders know even more than Christ did. Go and hear them."

5. Desires reaching man through his senses of hearing, seeing, smelling, tasting, or touching, including sexual desires, sow the seeds of future torment. If this is the result of sowing evil passions in this life, on the other hand the result of sowing good seeds will be continued growth toward perfection till the purified souls become like God himself.

6. Inasmuch as all men are equal and the children of God do good willingly without coercion, they do not require any government or authority over them. Government, if needed at all, is required only for the wicked. To go to war, to carry arms, and to take oaths are forbidden.

7. The Church is a society selected by God Himself. It is invisible and scattered over the whole world; it is not marked externally by any common creed. Not Christians only but Jews, Mohammedans, and others may be members of it if only they harken to the inner word, and therefore—

8. The Holy Scriptures, or the outer word, are not essential for the sons of God. They are, however, of use to them because in the Scriptures, as in nature and in ourselves, they read the decrees and acts of the Lord. But the Scriptures must be understood to represent things that are inward and spiritual. They must all be understood to relate in a mystical manner to the Christ within.

(*Novitsky*).

The above are not all of the Doukhobors' early tenets. There was as in all religions a teaching which was understood by the educated class of Doukhobors and one which satisfied the peasant class. The higher one belonged clearly to a school of advanced religious thought. The early leaders belonged essentially to this school, and were men with a desire to be of service to their fellow men.

Naturally the first question is one concerning the origin of such interesting tenets. But because the way to God is a spiral, when we seek for the origin of anything within this universe we find that there is no beginning except in God. We can only retrace the path as far as time or knowledge will permit. And as we proceed we are filled with wonder at the working of the three great principles of life. We see the activities that are involved in the climb of the three-dimensional path to God. We see the constant division of religious organ-

izations and the network of paths that are followed in their unconscious effort to unite again, going on and on until the earth is carpeted with a pattern that becomes intricate and bewildering. Here we find proof of the law of balance: the presence of a positive and a negative pole in all movements. We proceed in the wake of that great spiritual wave originated by the spiritual sun, which was started on the western shores of the Pacific some 700 years B. C. The record of its course is written in the upliftment of humanity, who passing westward gained in purity, unity, and a greater power of service. Next, Max Heindel tells us, it will bring forth a mightier and higher form of religion, that of Universal Brotherhood.

In early Judaism we find the prohibition of the spilling of blood, and the principle that God may not be represented by image. We find missionary zeal, a desire to bring enlightenment. There is also the serving of God by acts of love to neighbor and foreigner. These truths were embodied in the teachings of Abraham, who came from Ur, Chaldea. It is said that in the teachings of the Chaldeans the wisdom of Atlantis was preserved. They were originally a homeless race, wandering over central Asia, having a deep knowledge of astronomy and magical science. A large portion of them finally settled in the southern part of Babylonia.

We learn of the dividing of the Jews into the kingdoms of Israel and Judah. In Israel there was backsliding; a following of the path of least resistance; a returning to the worship of the golden calf. In the year 720 B. C. Jewish tradition says that the Ten Tribes were deported to unknown regions in the interior of Asia and have not been heard of in history since. As a wave that is caused by the splash of an object into a quiet pool is followed by another that keeps an equal distance behind it, it is interesting to note the closeness of the dates of the commencement of the spiritual wave on the shores of China and

the passing west of the children of Israel.

It was in central Asia that Alexander the Great found a primitive, nomadic people similar to the early children of Israel. It was central Asia that became a cauldron for the brewing of nations. From thence came horde after horde of barbarians, who bursting forth over the entire continent, hastened the work of bringing together and uniting the first with the last and the last with the first.

We are told in the Rosicrucian teachings that one of the esoteric schools through which the Master Jesus worked after the crucifixion of the body of Christ Jesus was that of the Trottes in northern Russia. It was in such schools as these that there was cherished in a time of confusion a clear, strong light of the Spirit, saved from the Atlantean catastrophe. They were centers from which spiritual impulses radiated to meet with and strengthen whatsoever small sparks of this same light might be hidden within other forms of worship. One cannot but surmise that as a result of the one-time presence of this esoteric school with its knowledge of secret forces, there may have been sects in Russia having as a basis for their being a certain amount of occult knowledge. This might be a perverted form yet bearing a dim spark of spiritual light within it. In 1906 freedom of religion was granted to all sects in Russia, and it is interesting to learn of the many faiths that have since, as a well known writer of Russian life has said, "crept out of forest thickets, and shown their somewhat ugly faces to the light."

It was in the thirteenth century that the great teacher, Christian Rosenkreuz, the founder of the Rosicrucian Order, came in answer to the need for the inauguration of a spiritual science and a scientific religion in order to counteract the growing materialism. Dissatisfied with the curriculum of the cloister he traveled to far eastern places of learning and returned to Germany to build his laboratory. Here he experimented to

prove that "the law that works in any part of nature works in all." He was joined by seven other alchemists, with whom he shared his knowledge and code of rules. Later the group separated to different countries, each wearing the costume and using the language of the country adopted.

The Doukhobors, in accounts of the early doings of their sect, tell of a foreigner who came to them in the province of Kharkof (according to some accounts), from Prussia. It is said that he lived among them as friend, judge, and instructor. He taught the equality of men and the invalidity of the churches and government. There seems to be considerable knowledge concerning a leader who was with them as late as the middle of the eighteenth century. One wonders if the date of his coming might not have been earlier than the one given. That many years may have been consumed in the fermentation and growth of his ideas is not unlikely. There must certainly have been a higher form of teaching present at the time which has not been recorded by historians.

However, it is certain that it was in the last years of the first half of the eighteenth century that a reaction to the intolerable material conditions of the peasants in Russia; brought about by serfdom, a harsh military rule, the ignorance of government officials, and a corrupt church coupled with the abrupt flight from depth to height which is characteristic of the Russian mind, took definite form in the Doukhobor sect. Chief among this sect's doctrines were the equality of men, disapproval of war and oaths of allegiance, and denial of the need of governments or authorities and of churches and church form. At that time the Russian church had lost much of its control over the people. Its priests were ignorant and drunken, and many parishes were without a priest. It was natural that the peasants should turn from the loneliness and confusion resulting from their childlike mind being given freedom to think for itself, to a

teacher of reactionary ideals. It is the tenacity with which they have clung to the higher of their ideas that has supplied the Doukhobors with a leaven to leaven the crushing crystallization which has been developed throughout the years by their superstition, ignorance, and fear.

In spite of their doctrines of love they have been and will long be under the guidance of a Race or Tribal Spirit. They will continue to be under the law of pain and sorrow, due to self-aggrandizement at the expense of others, until they have developed, each man for himself, through the power of the mind the ability to act correctly. When they have traveled the path from the estate of the simple peasant to that of the truly educated man, they will be in a position to express in daily life their ideals of the eighteenth century. Then they will be prepared to live up to that mighty name that has been chosen for them—The Christian Community of Universal Brotherhood.

Sylvan Kolesnikof was the first leader of the Doukhobors whose name is known. He appears to have been a man of fine character and good education, and an eloquent speaker. During his time (1750-1775) the mystic teachings of L. C. de Saint-Martin were popular among the educated people of Moscow and St. Petersburg. There is a similarity between Saint-Martin's teaching and that advocated by Kolesnikof, Mr. Maude says: "Were it possible to do so, it would be interesting to ascertain in how far the opinions expressed by the Doukhobors at the end of the eighteenth century were merely an echo of the words of Saint-Martin, accepted by the sect owing to Kolesnikof's influence; or in how far the influences which had shaped Saint-Martin's opinions had also shaped the views of the Doukhobors independently of any influence the works of the French philosopher might have had upon the Doukhobor leader." Saint-Martin was a student of the writings of Jacob Boehme, who, Max Heindel tells

us, received his inspiration through Christian Rosenkreuz. There is quite lively proof that the light of the spirit in Russia which had been kept burning through the centuries, met and was augmented by the great Light embodied in the Order of the Rosicrucians.

Kolesnikof taught that because forms of religion were unnecessary, his followers might conform to the religion of whatever country they were in. How similar this is to the teachings of Christian Rosenkreuz! Some of Kolesnikof's sayings were: "Let us bow to the God in one another, for we are the image of God on earth;" "By the cleansing of repentance and the enlightenment of spiritual instruction men reach the sweetness of union with God."

At his death spiritual progress among the Doukhobors seems to have ceased. Under leaders of less education and less desire to be of service to humanity, who turned to the building up of their own personal power and the insulation of the sect they seem to have received no new inspiration. This continued until at the hands of their late leader, Peter Verigin, they were supplied with idealistic views similar to those found in the writings of Leo Tolstoy.

Ilarian Pobirohin was the next leader. He taught that "truth is found not in the Bible but in the Spirit." He gave the people the "Living Book," an unwritten collection of the chants and songs that are sung by the Doukhobors. It is he who seems to have commenced that perversion of the Doukhobor doctrines which is yet present today. Many, as far as we can understand, believe their leader to be divine and humble themselves accordingly before him.

During this time the Doukhobors suffered hardships more or less from the various authorities because of their refusal to conform to the code of the Church. They petitioned the government, and in 1801 some thirty families were allowed to migrate to the Milky Waters near the

Sea of Azof. Here they were joined by many others. Savely Kapoustin, whom rumor credits with having possessed miraculous powers, was invited to become their leader. A commune was organized, and they prospered. And here lies the secret of the Doukhobors' success with their communities. Under the leadership of Kapoustin they went, unconsciously, from the most extreme form of democratic to the most extreme

form of autocratic religion. Fear took its toll of spiritual aspiration. From individuals who placed particular importance upon the promptings of the voice within, and "reliance on the workings of each man's own reason and conscience as putting him in communication with the source of all religion and morality," they became a clan blindly obeying a hereditary ruler.

(Concluded next month)

The Golden Armband

BY RONA ELIZABETH WORKMAN

IT WAS a very ancient piece of work, without doubt, this battered bracelet of gold with an almost obliterated design upon it, yet Mary Worthington did not feel that that fact alone could account for her overwhelming desire to possess the tarnished, battered piece of jewelry.

When she and her young husband had discovered this little old curio shop down by the wharves, they had idly gazed into its windows, commenting and laughing over some of the queer old things displayed in motley heap, but suddenly she had exclaimed, "Come on in, Jim, let's see what we can find"; and without waiting for an answer had swung open the creaking door and stepped into the dimly lit interior. For a moment she had thought it was deserted, but presently from the rear gloom a twisted old man came slowly along the aisle and stood waiting to serve her.

"We are merely interested in looking at your curios," she said, smiling, and an answering smile lit up his lined grey face, while his eyes searched her face intently.

"You are more than welcome," he answered in a slow, courteous voice. "I have many things from far countries and ancient days, but perhaps you would be most interested in these things." For

a moment he groped beneath the counter, then drew forth and placed before her a large lacquer tray heaped with odd jewelry, beads, queer old fans, and tiny carved boxes.

Mary idly turned them over, with only an occasional flash of interest until she found the armband, and that she seemed loath to lay down, turning and twisting it in her slim white hands and finally slipping it around her wrist, where the black of her sleeve enhanced the dull gleam of the gold.

"Do you want it, Mary?" asked her husband, who had watched her absorption with smiling interest. Then he glanced questioningly at the shopkeeper, but the look on the old man's face halted the question, and he remained silent, wondering at the half fierce, piercing look in the dark eyes.

Then as Mary looked up and said, "Yes, Jim, I do want it. I feel I *must* have it," the old man smiled a queer little smile and answered her gently. "Yes, you must have it, for it is yours, and the years have been many." Before they could ask the meaning of his cryptic remark, he named a sum so trifling that it was paid without question, and the two went back to the sunlit street.

That evening when Mary was curled up by an open fire in the book-filled

living room, waiting for Jim to make his way home through the drenching shower that had begun as the day waned, she still wondered at the strange sense of familiarity she had for the bracelet. Even after thoroughly cleaning and polishing the dull gold she could only dimly make out the carved design. It seemed once to have been a deeply cut cross and star, but so worn was the gold that one could only guess at it. Never before had she possessed such a thing, and for the hundredth time she wondered at the queer old man's remark that it was hers and the years had been many.

She lay back in the great chair, turning the carved side of the bracelet to catch the firelight. As she looked, it grew more and more familiar, until with a start of surprise she saw the gold suddenly gleam bright and new and the cross and star stand out in high relief. She gazed at it breathlessly for a long moment, and—

The hot dazzle of sunshine smote against her eyelids, a heavy fragrance of unknown tropical flowers assailed her nostrils, and opening her eyes she found herself standing in a wide doorway opening upon an enclosed garden, brilliant with flowers and cooled by drooping, strangely leafed trees and splashing fountains.

Near the center of the courtyard and close beneath a huge tree whose trailing branches almost swept the ground she saw a white marble bench, over the back of which was flung a silken shawl of vivid colors. Some strange attraction drew her nearer, and without effort she floated softly, silently down the white steps and over the velvet-soft grass starred with strange yellow flowers, until she was close beside the bench.

There, stretched upon the softly cushioned marble seat, with the flickering leaves making a mosaic of light and shade over her, lay one whom she felt she knew. Yes, even though the smooth dark head was half hidden in the curve of her jeweled arm, Mary felt that she knew her. Every line of the slim, supple

figure outlined beneath the thin, clinging silk of the single garment she wore, the slim brown hands and arms laden with priceless jewels, the softly curved chin and the vivid parted lips were all familiar to her, but where she had known her she could not guess.

While she stood gazing and searching her memory, she heard a measured tramp of sandaled feet upon the petal-strewn walk behind her, and turning swiftly she beheld two armed soldiers in short white tunics, heavy leather sandals, and queerly shaped leather helmets covered with thin plates of steel. Each carried a short sword and small bronze shield, while a dagger swung in its sheath fastened to a wide leather belt ornamented like the cap with thin squares of steel. Coming opposite the bench and its sleeping occupant they separated, one going to a gate in the courtyard wall by which he took his stand, and the other crossing the grass until he came near the sleeping lady, where he stood waiting silently.

Mary moved slowly toward him, surprised that he had not questioned her being there, but to her further surprise he apparently failed to see her at all. She had just decided to speak to him, when she heard a low, sweet laugh behind her, and turning she saw that the sleeping one had awakened and was curled upon her cushions, looking from under her long black lashes at the tall soldier standing so stiffly at attention.

Mary gazed at her in startled, unbelieving wonder—the face of the awakened girl was as her own. Each line and feature was similar to hers, and suddenly she realized that in some strange way she was that girl; she knew her thoughts, her emotions were her own, and while still an unseen spectator she was also, thought the girl, an actor in all that followed in this strange dream. She felt the piqued interest, the half-laughing desire to attract that tall young captain, whose firm lips and well cut features reminded her so much of her own well loved Jim.

Again the girl laughed teasingly, and stretching out a slim, jewel-hung arm she snapped off a brilliant flower which grew near.

"Yes, I am sure you fear to look at me," she said, lazily. "For three days now you have been on duty in my garden, and still you have not yet looked toward me. How can you guard me well when you keep your eyes so steadily fixed on yonder wall?"

"The Princess Laila need have no fear but that I shall guard her well," he answered quietly, "but it is not well that we who guard should gaze upon the great King's treasure."

Slowly brushing the scarlet flower against her lips she asked, and now there was no laughing in her voice, "Do they still riot in the city and curse the great King and his favorite?"

The young captain was silent for a moment, then answered, still in the same quiet voice: "Yes, most precious lady, they still riot and call for food, and some indeed have waxed bold enough to threaten to storm the High Palace. However you need not fear; many brave men stand between you and that mob."

This time he did, indeed, turn his wide grey eyes upon her in a queerly somber look, but she was gazing out toward the city which lay beyond the high walls of her guarded courtyard.

"I have never been into the city," she mused, "save for the few times I have been carried through on feast days in my litter, and I well remember the last time. A woman tore my silken curtains apart and cursed me for killing her child. She said I had taken its food to buy jewels. They dragged her away, and the great King laughed at me for my fears, but it has haunted my dreams since." She was silent for a space, heedless that now the captain was watching her, until she looked up to ask a sudden question: "Have you ever been starving for food?"

"Yes, once," he answered slowly, "once when I was sent by the great King as a messenger to a far country. Disasters overwhelmed us; my men were

killed or died, and I was forced to go on alone without food. For days I was able to get but barely sufficient food to keep my life within me, and then I learned what hunger was."

He paused in brooding thought until aroused by her question as to how he was saved.

"A traveler found me," he said, still speaking in that brooding, thoughtful tone. "He took me with him, cured me of my wound, and nursed me back to health. I would I could have gone with him, aye, even to the world's end, for he not only fed my body, but gave me the food my soul did hunger for."

"Who was he?" she asked softly, her eyes warm with interest. "Some priest of the Great Temple perhaps."

"Nay," he answered quickly, "no priest ever spoke as he did. I do not know who he was. He taught me many things, and leaving me he gave me this"; and stepping nearer he held out his finely muscled brown arm that she might see the golden band which circled his wrist.

She sprang to her feet, and moving swiftly to his side stooped to see the carving upon the armband.

"A cross and star," she murmured. "I have seen something like it in some of the ancient carvings of the old Temple, but never quite like this. Perhaps it is some sign of enchantment. Did he say?"

He started to make quick answer, when from the balconied palace behind them came the deep, resonant clang of a brazen gong.

"The great King comes," she cried, and turning fled up the white steps and into the cool darkness beyond, while he hastened after her to take his place on guard at the wide portal.

Mary stood alone in the garden; only the splash of the fountain and the far-off sound of a busy city came to her ears. As she waited, the picture blurred and slowly faded, and for a moment darkness enveloped her; but that passed quickly, and when a mist had cleared away from her eyes, she found she was still in the garden. But now no tropic

sunlight blazed upon the white walls and gorgeous flowers; only a night of velvety blackness closed her round, and the perfume of dew-wet flowers greeted her. The garden itself was filled with peace, but from beyond the high walls came sharp orders and the clang of shields and swords, while forming a heavy undercurrent to these sounds came the dull roar of a rapidly approaching multitude. She wondered what it could mean as she moved restlessly across the cool, wet grass toward the fountain.

Here beneath a tree starred with white blossoms, heavy with perfume, she found the great King's favorite, standing with clenched hands and with her terror-filled eyes fixed upon the high wall, from beyond which came the clash of arms and the ever nearing roar of a rage-filled mob. Tensely they waited there in the starlit garden, until with a harsh clang the great gate was flung open, and the figure of the Princess' guard leaped through. Pausing only to close and bar the portal he raced swiftly across the grass to where she stood, a slim, white-clad figure, wraithlike in the faint light.

As he neared her, she sprang forward with a quick, smothered cry. "Are they forcing the wall?" she asked with terror in her voice.

"Yes, they are thousands strong, fierce with hate and despair. Where are your slaves? You must flee, now, while the soldiers beat them back for the last time. The great King is dead, and you must flee."

"My slaves!" she laughed; "they fled when first they heard the multitude advancing. I," and she laughed again, "I, the great King's favorite am left to die alone."

"You shall not die," he cried fiercely, and caught her arm in a quick, hard grip. "Come with me to the Central Tower. The King's Guard will hold the steps against that horde until help comes. The soldiers from the outer camp should have been here long since, unless, indeed, they have joined with the common people. Make haste, most glorious princess.

Even now they batter in the great gate."

Half leading, half carrying her he drew her swiftly into the palace, on through deserted halls, while ever louder and louder beat the clamor without. Soon the wild yells and clash of arms came so near that he caught her up in his arms and fled swiftly up the stairs leading to the Central Tower, and even as he reached the tower room the great hall filled with the madly fighting mob. Slowly the King's Guard were beaten back to the winding stairs, where they took their last desperate stand.

Above in the great circular room which overlooked that rage-mad city stood she who but a short time ago was the King's favorite, hung with jewels, adored by the great King, careless, laughing, serene in her faith that her world would always be flower-scented and jewel-hung. Now death by the hands of a frenzied mob was held at bay by only a handful of the King's once mighty guard and this white-faced man who stood beside her. But no sign of fear was in her eyes, and Mary, watching her with that close understanding, knew she was laughing at death as she had at life, sure that all would be well.

Suddenly the girl smiled at the tall, haggard, bloodstained soldier, and moving close she lifted her slim, ringed hands and laid them lightly on his shoulders.

"Now that death draws near, do you still fear to look upon me?" she asked softly. "Surely in this short space of time I shall not be able to charm your heart away."

There came a louder burst of sound, a nearer clash of steel, before he answered.

"You know you have held my heart in your slim hands ever since the great King sent me to guard you," he said quietly. "I have not dared to look much upon your beauty lest I prove false to my honor and my King, but now I can speak and the great King will know and forgive when we meet in the Underworld. He awaits us there."

Slowly her hands crept up to his face and clasped it as she said, "I have held the great King as wax in my hands and have laughed when he bowed before me, but to you I gave my heart. And bitter has it been, and yet proud was I of you that I could not make you tell me of your love. Will you kiss me now and promise me that you will give me death before that wild mob reaches me?"

Gently he drew her close and held her so while the clash of steel and furious yells drew slowly nearer up the narrow stairs, and they knew that life for them was of the length of but a few precious moments.

Suddenly she released herself from his arms and began drawing off her jewels and golden bracelets.

"Perhaps they will not touch me dead if I have no jewels upon me, and even were I dead I would shudder at their vile hands." So there in that high room with the hideous yells of that blood-crazed multitude beating upon their ears he helped her untwine the bright jewels from her hair, the soft dark tresses he had often longed to touch; strip the armlets of gold, set with priceless gems, from her slim, round arms, and loosen the golden anklets from her slender ankles.

When they had finished and piled the glittering treasure near the door, he loosened the heavy gold armband he wore, engraved with the cross and star, and smiling down at her clasped it around her arm.

"Will you wear my jewel of gold in death?" he asked, "for I give it to you even as I have given you my heart—for eternity"; and stooping he laid his lips on hers.

From without came a wild yell of triumph, and a mighty crash against the heavy door caused it to give and splinter. Another yell, another crash, and the upper part of the door gave way, showing the dripping spears and maddened faces of those who sought her life.

"Now, beloved," she cried, and as the mob surged in, with one swift stroke he did as she had asked him, and turning laid her limp body on the wide divan. Then with a wild, pealing cry and flashing sword he leaped into that seething, clutching mob.

Slowly the picture faded, the wild yells grew fainter, and Mary found herself before her glowing fire, holding the armband of beaten gold upon which could still be deciphered the cross and star.

Esoteric Bible Studies

BY CORINNE S. DUNKLEE

STUDIES IN THE LIFE OF CHRIST JESUS

V.—*Early Ministry, Calling of the Twelve, and Sermon on the Mount.*

Before every important step Christ went for a time into the silence of the desert. He knew that His work was to be accomplished within the short space of three years. He therefore deemed it necessary to choose the twelve most advanced of His followers to carry on the work of disseminating the new religion when He had gone. The Sermon on the

Mount, His most complete public utterance, was given immediately after this.

After trial, conflict, and such mighty temptation as man never knew He returned from the Wilderness to share with men the great spiritual power which was His. The physical body of Jesus He held as a tool in His hand. Every feeling and emotion was subservient to the mighty force of His spiritualized will power, coupled with the great radiance of His love. He returned to the world to bring the powerful new

message of Christianity, which is to redeem the earth and its humanity. Through the absolute dominion over Himself, through His perfect self-control He performed works which the world terms miracles. The fundamental tenets of His teaching we find in His words, "The Kingdom of God is within you." We must find it first within ourselves and then we shall find it externally in others and all things about us. *The path of seeking must be the way of love.*

From the multitudes who surrounded Him He chose His inner circle, the twelve disciples. Certain ones among these men had received preparatory esoteric instruction from John the Baptist, and so were ready to continue their preparation as disciples when the great Messiah called to them. These chosen disciples were not ignorant fishermen as many have supposed. They were men whose esoteric training and attainments proved them to be ready for receiving and teaching the deeper truths of the Christian religion.

Andrew was the first chosen, yet he never became one of the innermost circle. He is chiefly known through the bringing of his famous brother Peter to Christ. The supreme privilege of life is to be able to carry the message of the spirit to others. James and John were both quiet and reserved, but possessed of a great intensity which caused the supreme Teacher Himself to call them the Sons of Thunder. This same intensity accounted in part for the martyrdom of James, who was the first of the disciples to follow His Master to the cross. A similar intensity when softened by divine love placed John at the head of the disciples in spiritual attainment.

Philip has been termed the sordid and commonplace because he was so slow in accepting the divinity of our Lord. His inseparable companion, Nathanael, was the mystic or dreamer whom Christ Jesus promised at first sight that he should see the wonders of heaven, meaning through Initiation, a promise which

was gloriously fulfilled in the later life of Nathanael. Matthew was the fifth and last of the disciples chosen separately. The others were called out just prior to the giving of the teachings contained in the Sermon on the Mount.

The Sermon on the Mount occupies the same place in the New Testament that the Ten Commandments do in the Old Testament. The Ten Commandments are external laws which man was taught to obey under the whiplash of fear. The Sermon on the Mount contains the law of love which man must learn to inscribe upon his heart and write upon his forehead, to use the familiar phrase of St. Paul. The general theme of this sublime message is LOVE, and the thoughts there expressed by the Master formed the ground work of His teaching and of His living. Humanity in general has not begun to live these great spiritual precepts *because we have not learned that the greatest spiritual power is love.* Christ Jesus, the Lord of Love, demonstrated this power in His every word and deed while upon the earth. We can only follow in His steps as we too learn to live the life of love.

"Love thy neighbor as thyself"; "Seek ye first the kingdom of God"; "Be ye perfect, even as your Father which is in heaven is perfect"; "Blessed are the pure in heart: for they shall see God." All of these admonitions require the cultivation of the transcendent power of love for their successful accomplishment. Christ explained to them that in order to attain unto this sublime state of perfection they must learn to cultivate the active qualities of humility, sympathy, compassion, purity, together with an intense desire for righteousness, and bravery and courage even to suffer martyrdom for righteousness' sake. How well those twelve whom He had chosen to be nearest Him learned to follow these divine precepts which He gave them on that midsummer day, we learn, when we find that with the possible exception of John and Judas each one followed Him to His martyr's death upon the cross.

They learned to know literally the meaning of the words, "Greater love hath no man than this, that a man lay down his life for his friends."

"Do good to them that hate you, bless them that curse you, pray for them that despitefully use you," has been called the impossible commandment. It requires an utter renunciation of self, complete self-mastery, and the awakening and functioning of the power of love as the dominant keynote of the life. This is a high ideal, and only those wholly consecrated and dedicated to spiritual living can begin to live up to it. We call ourselves Christians and ours a Christian land. Here Christ Jesus gives us the standard by which to measure our Christianity. "But whosoever shall smite thee on thy right cheek, turn to him the other also," means to resist not evil. When wronged, endeavor not to think of yourself but only of what course it is best to pursue for the benefit of the one who has wronged you. If he should be punished, never let it be done in a spirit of revenge, but always in love and with justice tempered with mercy.

"And if any man take away thy coat, let him have thy cloak also." This means literally benevolence, helpfulness. "Give to him that asketh thee"; not necessarily money but understanding, loving kindness. Help a man to help himself. It has been said, "A beggar is a challenge to the highest that is within us." Help to lift him above and beyond the condition of beggary. Teach him to find that divine power within himself, the most priceless of all gifts, and he will never know again the limitations of beggary.

"Of him that taketh thy goods, ask them not again." There can never be a quarrel if only one person fights. Settle all difficulties out of court if possible, and when they are finished be sure there is no bitterness else there is added causation for this and future lives.

"All things whatsoever ye would that men should do unto you, do ye even so

to them." This is the most precious of all the sayings in this sublime sermon on the Mount, the standard of living the Christ life. *We may only call ourselves Christians when we really live the Golden Rule.*

"Give and it shall be given unto you." If we fill our consciousness with only truth, beauty, love, harmony, only the same shall return unto us. Their vibratory power is built into the archetype in the Second Heaven, and gives back to us exactly what we put into it.

"God is love, yet God is law." The Sermon on the Mount is found in its most complete form in the gospel of Matthew, chapters five to seven inclusive. These chapters should form the daily study and meditation of the esoteric Christian student. We hear much of the second coming of Christ. *He will return when humanity has learned to put into practical demonstration in daily life these great spiritual truths. Only then shall we be ready to "meet Him in the air."*

The raising of the daughter of Jairus, healing of the demoniac boy, stilling the storm, and multiplication of the loaves and fishes are among the important works of the Master at that time. Each one holds a deep esoteric meaning pertaining to the way of Initiation and the awakening of a larger spiritual consciousness. The Bible is the supreme book and Christ Jesus the supreme Teacher of occultism.

The Golden Age

The Golden Age we will revive,
Each man will be a brother;
In harmony we all shall live,
And share the truth together.
In virtue trained, enlightened youth
Will love each fellow creature,
And future years shall prove the truth
That man is good by nature.
Then let us toast with three times three
The reign of Peace and Liberty.

—Robert Burns

Worth-While News

More Babies for Italy

"The Duce has put in an order for 500,000 more Italian babies to be delivered in a year's time. In order to help induce Italian mothers to undertake the arduous duties of procreation and child-bearing, his biologists have declared that to have a baby a year is the best and most certain way for a woman to assure the perpetuation of her youth and vitality.

"A group of eminent American physicians have assumed to differ from the official Fascist biologists. They have formulated the following concise statement of their views on the situation:

"We are unanimously satisfied that it is better to preserve a mother's health by reasonable spacing of a few children than to ruin it by too frequent pregnancies; that the mother of a growing family is presumably more valuable than one more child, and should not be sacrificed for such. Finally, we believe that if we had to undergo sickness, disfigurement, limitation of activities, discomfort, pain, danger and sometimes death for the birth of a child, we would insist that it was our absolute right to choose our own time for the process.'"

Mussolini, as noted above, wants the Italian mothers to produce 500,000 more babies a year in order that the population may come up to what he believes to be the necessary point for putting Italy properly on the map of the world.

There was an occult prophecy current a few years ago which said that the condition of the Italian people from an evolutionary standpoint was so backward that Italy was about to be annihilated by some sort of cataclysm. We cannot vouch for this prophecy, but we know that when a people (or an individual) are in danger of annihilation on account of failure to come up to the evolutionary standard, they still have a fighting chance to redeem themselves if they reform. The debts of destiny can be held in check sometimes provided the people make a determined effort to start about their evolutionary work in a

proper manner and give up the vices necessary to accomplish this. It is quite possible that Italy was in a condition where its future destiny recently hung in the balance, and that Mussolini with his forceful personality came to the rescue. In spite of his ruthless tactics he has demonstrated enough foresight to entitle him to considerable consideration. However, as to whether he is right about the need of Italy for more babies we cannot say.

Gandhi's Rebolt in India

Strikes and passionate demonstrations broke out in quick succession today at many places throughout India as word of the arrest of the Mahatma Gandhi in the dark hours of the morning spread to the corners of the nation. British rule, laid down with a firm hand, held rebellious followers of the elderly campaigner for India's freedom in check, but permitted parades and could not prevent observance of hartals—those specially called observances of a certain religious code which obviates work for a day, two days, or the length of the hartal. In effect, it is a strike paralyzing business.

In Surat, a two-day hartal was called this morning, when it was found the police had come at last and taken Gandhi to the imprisonment he had sought since March 12, when he began his march to Jalalpur on the sea to refine salt in violation of the government monopoly.—*Los Angeles News*.

As to whether Britain shall continue to rule India is a matter which is now being seriously contested. Max Heindel states that the people of India are the most backward in evolution of all the Aryan races, instead of being highly spiritual as some writers and travelers claim.

The present phase of evolution is designed to teach mankind the mastery of matter and the physical world, after which they will be eligible to pass to the planes next above the physical, and in turn learn to master the substance of

those planes under the laws which obtain there. The Western races have gone very much farther than the Eastern in the mastery of the physical world. Poverty and its attending discomforts, due to neglect of physical problems, are the things which are going to compel India to take up seriously the problem of mastering the material world. India must stop its metaphysical day-dreaming and take up its material development. The mere fact that Gandhi is starting this revolt against the British Government is a sign that the people there are at last making a start in the right direction, and therefore it is only a matter of time undoubtedly until they will achieve some form of independence.

Does the Electric Chair Kill?

"The old quarrel among medical authorities as to whether persons executed in the electric chair are really dead or merely appear dead, has been given new impetus by the recent experiments of Professor Jelinek, which showed that electricity really does not kill.

"He said he passed a strong electric current through the bodies of apes and by careful laboratory observations ascertained that the current did not stop the heart action of the apes, but merely produced a temporary flickering of the heart which could be corrected and restored to normal later.

"Medical authorities see in the experiments confirmation of their claim that persons executed in America in the electric chair have been buried alive."

Here is a newspaper item telling of experiments on apes with the electric current. An ape undoubtedly has a stronger constitution than a man and thereby is less powerfully acted upon by electricity, but still there is enough similarity between the two to raise a reasonable doubt as to whether electricity actually kills and whether some executed prisoners, as the clipping states, may not have been buried alive. This, of course, leaves out of consideration, whether we have any right to kill prisoners in any case, by any method, which the occultist affirms that we have not.

Children's "Imaginary" Playmates

The imaginary playmates of their children have afforded many different mothers amusement, worry, pride or pleasure according to their temperaments or the degree to which their children became absorbed in the phantom companionship.

"Children's imaginary playmates give needless worry to many parents. The child's play with these creatures of his imagination may be a normal phase of his development," according to the National Kindergarten and Elementary college, Evanston, Ill.

"These friends of the child's own creating, may have fantastic names, characters and powers. One little girl, 3, played all day long with an invisible 'Hallelujah,' and one of 4 years created three companions, Wing, Percival and Purr, with whom he had thrilling adventures. . . . Play of this kind is not harmful unless it takes the time and place of more constructive thinking. . . . The danger lies in the fact that such play sometimes develops along a line that enables the child to find satisfaction without effort in this dream world, so that instead of being an inspiration for new accomplishments it acts as a drug, deadening the will and taking the time of other mental activities.

"When this condition exists the mother may tactfully introduce new elements into the environment—playmates if the child has none, or at least pets if playmates are not available. She may help the timid child overcome his fear and perhaps find friends who will give him more opportunity for leadership. The misfit child may be placed with children more nearly his own stage of development, or helped to overcome habits and attitudes which make him unpopular."—*Chicago Tribune*.

The Rosierucian Philosophy states that imaginary playmates may be just as real as physical children; that these playmates are frequently disembodied spirits, usually those of other children who have passed out comparatively recently and whose finer vehicles are sufficiently dense so that they can be seen by the child who is a little clairvoyant. We know that children are frequently clairvoyant up to the age of five or six years or even later. Playing with these imaginary children does no harm as long as it does not induce a dreamy state which tends to deaden the will.

Question Department

Questions from our readers on occult philosophy or mysticism are answered here as space permits. Inquirers should look for questions similar to their own, for we often combine two or more of the same character and answer them as one. Once each month the questions not answered here are answered by letter.

BY KITTIE S. COWEN

Concentrating for Material Things

Question:

There are so many material things which I would like to possess. Would it be right for me to concentrate on these things until I attract them?

Answer:

In reply we wish to say that the policy of the Rosicrucian Fellowship has always been to follow the injunction of the Christ, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." Every person occupies his present position for the reason that he has earned that particular place in life. One who has plenty of this world's goods has done something in the past which has brought that gain to him. If an individual wishes to change his material environment, he has the right to start some new undertaking through which he may be benefited; but he does not have the right to sit down and deliberately concentrate on wealth for the reason that when he does this he is not earning that which he desires, and when one acquires things that he has not legitimately earned, he is contracting debts of destiny that must later be paid.

If, as individuals, instead of attempting to concentrate for material possessions each one of us would honestly strive to learn the daily lessons of life, we could all rest assured that cosmic law would furnish us with exactly what we need, for the reason that we would then have earned the really needful things and therefore have the right to possess them.

Education versus Spirituality

Question:

Does it ever happen that one who in past lives has been educated, is later born where there is opportunity for education but of choice remains illiterate?

Answer:

The farther the ego goes into evolution the more highly developed in humility it becomes, because of the growing realization of the unity of all life and because of its growing desire to take part in the uplift of humanity. Therefore it very often happens that advanced egos by choice reincarnate in the so-called lower ranks of life among the very poor, where they may help where help is most needed and in order that they may further perfect themselves in humility, which is one of the highest attributes of spiritual development. It is conceivable therefore that an advanced person under such conditions might remain illiterate when he had the opportunity of education provided he did it for the sake of rendering some special service.

The United States the "Melting Pot"

Question:

Why is the United States considered the "melting pot" for the new race when the people of this country are so exclusive and exacting in racial matters? Did not the Jews by treading similar paths finally become isolated?

Answer:

The United States is considered the melting pot for the new race because it has been selected for that purpose by those who are in charge of evolution. The egos who naturally gravitate to this country are usually ready for an ad-

vance step in their evolutionary progress. The Lords of Destiny regulate these things from the invisible planes, and it is no trouble for them to see to it that egos who are ready to come to the United States are permitted to do so. From a material viewpoint this may not appear true, but it is a fact just the same.

The Jews did not tread a path similar to that which is taken by the people of the United States. They were forbidden by their Leader to marry outside of their race for the reason that they were to become the seed race of a new people, and at that time it was necessary that their blood be kept free from mixture with that of other races. They were, however, the last race that was forbidden to marry those who did not belong to their own particular strain.

The Fate of the Outcast

Question:

Please explain the sentence on page 113 of the "Cosmo-Conception," which reads, "In the materialistic mind lies the greatest danger of becoming an outcast." Just what is the fate of such an outcast?

Answer:

It is possible for the mind to become so enmeshed in materiality that the spirit can no longer use it. When this happens a break occurs between the spirit and the mind. The spirit then departs from the physical world and goes to the planet Saturn, where it leaves a record of its past lives and is stripped of its seed atoms. It then returns to the World of Virgin Spirits where it was first differentiated in the body of God. Here it must remain until another life wave is started on the path of evolution similar to the one in which it started its journey in the beginning of its evolutionary work.

This is a terrible fate to overtake an ego for it means the loss of millions of years in time; besides, the spirit never feels at home in the new life wave which it has entered. Such a fate as this does not often overtake an ego. But when it

does, it is almost invariably the result of the individual having indulged in the practice of the worst kind of black magic.

The Abuse of Free Will

Question:

The Bible tells us that "the earth is the Lord's and the fullness thereof; the world and they that dwell therein"; which must mean that there is one God who is all in all. Now what I don't understand is this: I cannot conceive of debt, suffering, et cetera existing in God. Will you please explain?

Answer:

We are all infinitesimal parts of God evolving within His great body, which is the universe. This universe is governed by cosmic laws, one of which is, "As you sow, so shall you reap." It is evident when we look around us that everyone is sowing seeds, some of which are good and some evil. We are possessed of a certain amount of free will, and when we use this free will to harm others or violate cosmic law for selfish purposes, we not only contract debts which some time we must pay, but we also cause suffering in the body of God of which we are a part. The debts we contract belong to us and not to God, and we ourselves must pay them; but the pain we experience while paying them is also sensed by the God of our universe.

God Helps Those Who Help Themselves

Question:

I carry life insurance and sometimes find it quite a burden, as my financial affairs are not always in the best condition. Many times I feel like letting this insurance go and trust in God for divine help. What do you advise? My children are about able to take care of themselves, and my wife and I will be soon living alone. I don't feel there is any reason why I should carry this extra burden any longer.

Answer:

"God helps those who help themselves," and taking out life insurance for the benefit of one's family is just one method of laying something aside for a

rainy day. Man's work at the present stage of evolution is the conquest of material conditions, and one of these lessons is to learn how to best provide physical necessities. Parents are responsible for the well-being of their children until the time when they are educated and able to take care of themselves. There are several ways to provide for one's family. Some prefer life insurance, paid up or otherwise; some set aside certain sums of money to be used for the education of their children, et cetera. It is a husband's duty as well as privilege to see that his wife is provided for in her old age, considering the fact that she has spent her life in caring for the home and rearing a family instead of accumulating money. In case of the death of the husband and father, a life insurance policy is often a godsend to the mother and children, who would otherwise be left penniless to face the world.

Our Planetary Dwellings

Question:

I understand that the egos belonging to our life wave are working out their evolution on Uranus, Saturn, Venus, Earth, Mercury, Jupiter, and Mars. The question I would like to ask is this: Do individuals incarnate first on one planet and then on another until they have lived on all of them?

Answer:

There are some 60 billion egos belonging to our life wave. These egos are inhabiting the various planets belonging to our solar system. All of these planets including their inhabitants were originally a part of the sun. Gradually different groups of beings crystallized that portion of the sun on which they were evolving, it became a hindrance to the parent body, and accordingly it was thrown off into space taking with it the beings who caused its crystallization. The egos thrown off with a planet ordinarily remain with it until the planet is reabsorbed by the parent body. There are, however, rare cases where certain advanced individuals are sent to other planets to act as teachers to the less

evolved. This is what happened when the Lords of Mercury and Venus were sent to assist us. Another exception to the general rule is that all Initiates of the Greater Mysteries who do not remain on their own planet to assist their less evolved brothers go to Jupiter and remain there until their planet begins the work assigned to a new period.

Temples, Etheric and Otherwise

Question:

In your literature you state that there are five Brothers who never leave the Temple. Are you referring to the Temple at Mt. Ecclesia or to a Temple located somewhere else?

Answer:

That statement refers to the Temple of the Rosicrucian Order, an etheric structure which is situated in Europe, the exact location being unknown to all except Initiates of the Lesser and Greater Mystery Schools. The Temple at Mt. Ecclesia is a material building where our healing services are conducted.

Esoteric Teachings Free to All

Question:

Why is it that esoteric teachings are kept secret and given to Initiates only? This appears like discrimination to me.

Answer:

The esoteric teachings are not kept secret any more than the intricacies of trigonometry are kept secret from a child in the primary grades in school. When through love, service, and the proper exercises an individual awakens the pituitary body and the pineal gland, then and not until then is he taught how to release the dynamic power which he has accumulated through the aforesaid love, service, and exercises. When this has been accomplished the individual is then able to comprehend great truths which he positively could not grasp through the agency of the finite mind alone. No one can do this work of unfoldment for another, because it is an inner process; but the way to accomplish it is open to all who are ready to make the necessary effort.

The Astral Ray

The Rosicrucian Conception of Astrology

Astrology is a phase of the Mystic Religion, as sublime as the stars with which it deals and not to be confused with fortune telling. As the tides are measured by the motion of sun and moon, so also are the eventualities of life measured by the circling stars, which may therefore be called the "Clock of Destiny." A knowledge of their import is an immense power, for to the competent astrologer a horoscope reveals every secret of life.

Neptune in Virgo

BY ALFA LINDANGER

AS OCCULT students and students of the divine science of astrology we know that the evolution of the earth and humanity is inseparably bound up with the great Beings who rule the planets and the stars of the zodiac, and that the passage of the sun and the planets through the twelve signs indicates man's progress on his path to perfection.

In time and space there are measurements of various units—seconds, minutes, hours, days, weeks, months, years, decades, centuries, periods, eras, epochs, cycles. Each unit or cycle, a wheel within a wheel, time within time, marks certain definite influences upon our development. We know for instance that the smaller cycle of the sun's yearly passage through the signs causes seasonal and atmospheric changes affecting both man and the earth. So do the greater cycles caused by the precession of the equinoxes produce the evolutionary changes of civilizations, religions, and governments.

The lesser cycles of the planets have helped humanity progress in physical, emotional, mental, and spiritual development, the planetary rays affecting us in increasing measure as we respond to their influence either for good or ill. We know that each planet and orb has its own particular and peculiar power and function. For instance, broadly speaking, Saturn, the sun, and Jupiter mark the three stages in physical development

known as form, life, growth; Mars, Venus, Uranus, the three stages in emotional development of passion, love, altruism; and the moon, Mercury, Neptune, the three stages of mental unfoldment of instinct, reason, cosmic consciousness. We may therefore liken each planet to a divine messenger or teacher bringing certain lessons to humanity according to its individual nature, stimulated, colored, modified, or augmented according to the zodiacal sign wherein the planet is placed at any period.

We will now consider Neptune, the latest "Divine Messenger," which appears at the outermost rim of our solar system. The distance and magnitude of this immense planet were beyond human measurement and observation until within the last century. The telescopic discovery of Neptune was made by Dr. Galle of Berlin on the night of September 23, 1846. This strange planet was then calculated to be in the 26th degree of Aquarius. And this is an interesting and most significant fact: this herald of spiritual light made his appearance to human eyes in the sign of the superman just as the sun, giver and sustainer of all life, was leaving the Virgin mother sign and entering Libra, the sign of judgment and adjustment, beauty and balance. This is something for esoteric students to reverently dwell upon, a promise perchance of a new spiritual concord in mundane affairs, something unique in human history.

It is also illuminating and interesting to note that Neptune entered Aquarius near Christmas 1834, when the sun was in Capricorn, the sign of the Savior. Furthermore, counting back in time at the rate of 165 years to one revolution around the sun, Neptune must have been occupying Capricorn at the time of the Savior's birth.

Another fact of interest and record: Neptune seems always to enter any given sign when the sun at the same time is very close to it. For instance, leaving Aquarius the planet entered Pisces in February, 1848; Aries in April, 1861; Taurus in June, 1874; Gemini in August, 1887; Cancer in July, 1901; Leo in September, 1914; Virgo in September, 1928. Would not these figures substantiate the occult hypothesis that Neptune is the octave of Mercury, the scintillating planet, always closest to the sun? Mercury is the planet of reason, logic, and creation on the mental plane, while Neptune represents the invisible worlds, influencing abstract thought, intuition, spiritual attainment. This planet's influence upon man and the affairs of man is subtle, impressionistic, inspirational.

"Neptune," says Max Heindel, "is the highest string in the celestial lyre," therefore the one most easily to be misused or destroyed. Only highly advanced or sensitive people can fully respond to the rays of Neptune. Musicians, poets, artists, mystics, and astrologers are especially amenable to his vibrations. The creative instinct, producing genius in some form or other, is developed under Neptune. But there is an evil genius as well as a divine. It depends upon the various horoscopolical aspects whether we can judge a person liable to develop one or the other.

A negative Neptune at his worst has produced many abnormalities—degenerates, narcotic addicts, people morally base and degraded, and those who "won't work, and don't want to work," preferring to live by their wits through trickiness and crime.

The mission of Neptune is to stimulate

and develop man's spiritual powers, to bring him into touch with his higher self, to guide him ever nearer to God, to help him attain cosmic consciousness and become a creator.

Neptune's orbit around the sun, through the zodiac, is a cycle of 165 years, thus giving a 14 year transit in each sign.

Neptune's influence is cosmic, expanding from within, stirring up feelings and emotions, causing great unrest and strife of many kinds, promoting or pushing forward certain affairs, infusing into them a new character correlated to the nature of the sign in which he is placed. Neptune is an index of "the spirit of the times." On the physical plane he is often strangely disorganizing. But whether the results are good or evil, the underlying impulse is always the same. He quickens the soul of humanity, which is hungering for the divine, ever seeking to be in touch with the Infinite.

It is especially when Neptune is changing from one sign to another, that is, when he is "on the cusp," that he shows perverse proclivities. It is with Neptune as with the other planets, their real strength, purpose and qualities are most evident when well into a sign, that is, between 5 and 25 degrees.

The world is now entering a period fraught with stupendous portents. Neptune the aqueous, in Virgo, mobile earth, ruled by Mercury the volatile, constitutes a combination which means purification.

As the sun in its yearly cycle was about to leave Virgo on September 21, 1928, the orb of glory bade welcome to Neptune, the Divine Messenger, charging him to speed the chemical transmutation of earth and man. The next fourteen years are to be a chemical-spiritual age. Virgo, the great chemist of the universe, servant of the earthy trinity, encompasses the essence of the qualities of all the other signs, representing cooperation throughout nature. Neptune has come to Mother Earth to lighten her burdens, to help humanity sift the wheat from the chaff, to reject and expel

the base and coarse elements from mind and body, to analyze, purify, nourish, and inspire, to *re-create* the latent spiritual germ. Neptune has come to teach us selflessness, how to expand our consciousness, how to "serve for the love of serving," and how to develop spiritual strength and beauty as well as physical perfection.

Neptune in Virgo—the immaculate conception of the Christ Spirit in mind and matter!

Let us for a moment look at the high points of Neptune's influence in mundane affairs in relation to the signs transited since his discovery in 1846:

In Aquarius, 1834-1848:

The sign of invention, idealism, and brotherhood.

The advent of socialism; also the dawning consciousness of women's rights, exemplified in the activities of the champion of female suffrage, Susan B. Anthony. The Morse telegraph is invented, revolutionizing intercommunication of the world.

In Pisces, 1848-1861:

The sign of the wanderer, the dreamer, the restless mystic.

The temperance society of Good Templars is formed, endeavoring to check the evils of drink. The discovery of gold in California; the trek of emigrants overland, the "Westward Ho" of the covered wagons.

In Aries, 1861-1874:

The sign of pioneering, new beginnings.

The clarion call of freedom for the Negro is sounded; the war of the North and the South; the abolition of slavery, embodying the humanitarian ideals of a martyred Lincoln.

In Taurus, 1874-1887:

The fixed, possessive earth sign.

Neptune expresses his illusive and chaotic propensities causing a struggle of the moneyed interests for supremacy; panics in banking institutions; the foundations of immense fortunes laid in wholesale land grabbing. On the other side, as a leaven in the hard lump of

stark materialism, we note the influence of that immortal poet and essayist, Ralph Waldo Emerson, whose truly inspired and idealistic writings helped to inaugurate a new era. His oracular saying, "Who telleth one of my meanings is master of all I am," was like a prophecy of Neptune's subtle power, now coming to fruition in Virgo.

During Neptune's sojourn in Taurus there occurred the birth of the Theosophical movement, which has spread all over the world.

In Gemini, 1887-1901:

The airy, flexible, scientific and literary sign, ruled by Mercury.

The real beginning of aircraft; the birth of many present-day famous aviators. Science and popular education coming to the fore. The first wireless message across the Atlantic, stimulating international relations. The explosion of the battleship Maine in Havana harbor, resulting in our war with Spain; the insurrection in the Philippines.

In Cancer, 1901-1914:

The moist, mystic sign inaugurating the cosmic drama of life and death; the home and mother sign.

The rise of Theodore Roosevelt, the champion and staunch defender of home and family. The suffragists finally win the right to vote. The women's national temperance societies wax strong. The inspirational Neptune is thoroughly in harmony with Cancer, so we find a great stimulus in the appreciation of music; many of our most promising young musicians were born with Neptune in Cancer. Teachers and leaders in occultism become known and recognized. The epoch-making writing of the *Rosicrucian Cosmo-Conception* by Max Heindel, and the establishment of the Rosicrucian Fellowship headquarters at Oceanside. The overwhelming sea tragedy, the sinking of the transoceanic liner, the Titanic, in the north Atlantic.

In Leo, 1914-1928:

The fixed, fiery, royal sign.

Neptune enters Leo in an explosive, thunderous mood; he seems here to run

the gamut of emotions, playing upon the heartstrings of humanity through all cadences from the blackest hate and anguish to the loftiest feelings of chivalry, generosity, and devotion. All the demons of enmity, malevolence, and destruction are let loose; the Great War devastates the world, and kings and emperors are tumbled from their thrones. But through the suffering and agony runs the promise of a new awakening; the spark of universal love is kindled in the peoples, for "in the crucible of pain great souls are born."

When the smoke of battle clears away and peace is declared, the world seems to go mad with joy, for Leo, the sign of love and laughter, comes into full sway under the delusions of Neptune, with pleasure, extravagance, speed, and jazz.

During Neptune's transit in Leo we see the art of shadow play become an important industry and method of enlightenment and education through moving pictures. We find parents becoming unable to control their children, the precocious audacity, swagger, intolerance, and generally unusual behavior of their offspring stunning them into a feeling of frustration and defeat. Truly "the spirit of the times" is strange.

The melting pot of humanity boiled furiously in Leo; it will continue to boil for a while in Virgo. The scum of intrigue and scandal, crime and lawlessness is being thrown up and exposed to the light of day. But in Virgo the ladle of understanding and knowledge will skim off the worst impurities so that the clean substance underneath may be used to feed the hungering soul.

"Knowledge puts an end to pain"—knowledge of self, knowledge of the laws of nature.

In the twelfth chapter of Revelation we read: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth." This mystical allegory is beautifully explained as an astronomical fact by Max Heindel in his

Rosicrucian Christianity Lecture No. 9. It refers to the sign of the Virgin, and the meaning is both spiritual and material: the cosmic Christ impregnating the earth every fall; each individual must give birth to the Christ within, which can only be accomplished through self-mastery and self-forgetting service to others. This is the uniting of reason and intuition, resulting in the religion of love in practical life. On the earth plane it means that the combined magnetic forces from the moon and sun (Cancer and Leo) converged in earth (Virgo).

There is a busy time ahead. Virgo, the good housekeeper, is cleaning her domicile. Virgo stands for all that pertains to the business of living. Neptune in Virgo will throw his probing light into all departments of life, stimulating work and reform, inculcating higher ideals in all lines of endeavor.

Virgo rules the common people: the work they do, whether mental or menial; the products of work, commerce and industry; learning; all things harvested and stored, whether food for the body or food for the mind.

The characteristics of the sign are: the protective instinct, the assimilative quality, capacity for collecting and arranging facts, meticulous precision, attention to detail, love of law and order, craving for perfection; the analytical, discriminating faculty of distinguishing the false from the true, the real from the sham and bogus.

Virgo means purity, chastity, decorum, virtue, modesty. Virgo is evergreen; Virgo is immortality of spirit. Virgo is the servant in the house yet master of himself. The reader is referred to *The Message of the Stars*, page 9, giving Max Heindel's inspired interpretation of this sublime sign.

What is "the trend of the times" likely to be in the next fourteen years? The keyword might be Practicality, manifesting in: increased interest in all branches of practical work; tremendous activity in improvement and development of industrial, commercial, farming, and municipal projects; a strong

"back to the soil," "back to nature," "back to the farm" movement; the general public taking more interest in individual gardening; the much talked of problem of farm relief really being solved; great irrigation projects undertaken, and much treasure found in the bowels of the earth; means invented to extract fresh water and power from the sea; harnessing and utilizing the solar rays and the tides of the moon as well as the magnetic forces of the earth; wonderful inventions in the practical application of light, sound, and color; humanitarian ideas for protection of animals, promotion of vegetarian diet; new methods of healing, hygiene, sanitation, dietetics, and food distribution; popular interest in individual body training; equality of the sexes, women becoming politically independent and promoting all branches of social reform, bringing order out of present legislative chaos; increased interest in and demand for child training through astrology, and the eventual recognition of this science by boards of education; perhaps many hypocondriac tendencies manifested among the people—imaginary ills as well as real.

In Leo "the spirit of the times" was *Youth*—exuberant, playful, frank, unrestrained; "flapperism" running rampant. In Virgo the spirit will be youth, but youth mellowed; youth demure and modest; feminism with a tinge of the old-fashioned witchery and charm of reserve, but with a heaven-born sanguinity, efficiency, and self-assurance.

What is the outstanding lesson the world is to learn while Neptune is in Virgo? It is SERVICE. "The meek shall inherit the earth," says the Christ. The masses are at last coming to understand that service is the key which opens the door to happiness and contentment. Service means utility, efficiency, productiveness, thrift, kindness, charity, and brotherly love. Another word for service is cooperation. The cooperative (helpful) principle is at work throughout nature, but humanity has been very

slow in learning its value. Now the importance of using this principle for the benefit of all is at last dawning in the minds of men. It is the welding together of diverging groups, a united attitude of mind and heart in all relations of individuals and nations. It is a principle of such transcendent beauty and vision that humanity can only grasp it when it lives so as to manifest its spiritual kinship with God.

Science and religion, which for so long have been antagonistic to each other, will at last clasp hands in mutual understanding. Some time ago at a convention of the British Association for the Advancement of Science its president, Sir Wm. Bragg, said: "Man has a soul; science is not setting forth to destroy the soul . . . Science and religion are not incompatible. There are some who think that science is inhuman. They speak as though students of modern science would destroy reverence and faith. That cannot be said of the student who stands daily in the presence of what to him seems to be the Infinite."

Neptune in Virgo through ceaseless work is creating the harmony which the world will fully enjoy when he ends his cycle around the sun and enters Libra. Neptune is beginning a new phase of enlightenment and a higher conception of spiritual progress. For the earnest seeker after truth there is much food for thought in the contemplation of his cyclic peregrinations.

There are many wonderful lessons to be learned during the coming cycle. May we all be like the wise virgins, keeping our lamps of loving service and sympathetic understanding always trimmed and in readiness for the call of the Christ, who said: "He who would be the greatest among you, let him be the servant of all."

And when our labors in His vineyard are ended, may He meet us with the loving greeting:

"Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

The Children of Gemini, 1930

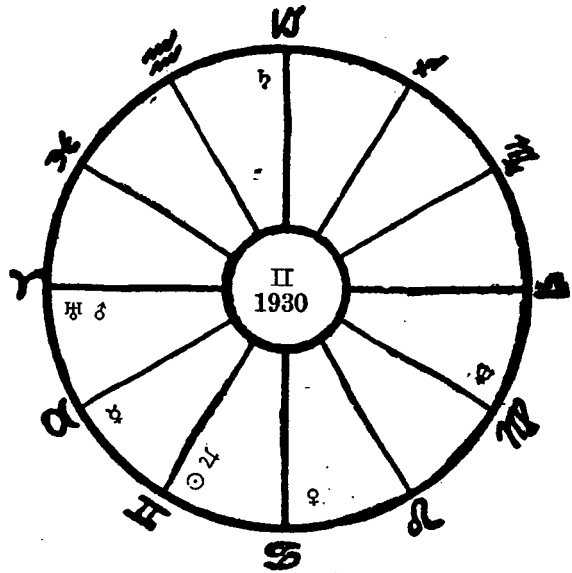


A Character Delineation of the Children Born between May 22nd and June 21st, inclusive, 1930.

The Gemini children are usually very restless but alert. They find it very hard to sit still, and must have change to keep them contented. Gemini having rule over the hands and arms of the Grand Man of the Heavens, these children as a rule are very clever with their hands and nimble-fingered. Therefore we find the Gemini people employed as clerical workers, such as stenographers, telegraph operators, bookkeepers. They are inclined to follow vocations which require a quick mentality for Mercury, the ruler of the mind, is the natural ruler of Gemini, and these people are therefore of the mental type. While they are very quick to learn, they are also very quick to forget, for they are changeable and very prone to skim over the top in the matter of learning, and for that reason they forget easily. They are usually very good-natured and easy to get along with.

A Gemini boy is never happy unless he can have more than one iron in the fire, for this keeps him moving fast. He finds it difficult to concentrate on one thing.

The children who are born this year while the sun is passing through this restless sign will be kind and magnanimous, for Jupiter will lend his generosity to the sun. Being in Gemini this month he will give these children a kind, good-natured disposition. With Mars in its



own sign of Aries, sextile to Jupiter, they will also have more energy, persistence, and ambition than the versatile Gemini children generally have.

Venus is in Cancer, the home sign of the moon, and sextile to Neptune in Virgo. Cancer and Virgo people are both greatly attracted to the preparation of foods and to dietetics, and the children born this year while the sun is in Gemini should be taught the science

(Continued on page 315)

NOTE:—We keep back numbers of this magazine in stock so that parents may obtain a reading for children born in any month after June, 1917. Twenty-five cents each.

Astrological Readings for Subscribers' Children

BY AUGUSTA FOSS HEINDEL

We delineate each month in this department the horoscopes of two of our subscribers' children, ages up to fifteen. Also one vocational reading for a young man or woman between the ages of fifteen and twenty-five. The names are drawn by lot. Each full year's subscription, either a new one or a renewal, entitles the subscriber to an application for a reading. The application should be made when the subscription is sent in. The applications not drawn by lot lose their opportunity for a reading.

In applying be sure to give name, sex, birthplace, and year, month, and day of birth; also hour and minute of birth as nearly as possible. If the time of birth is *Daylight Saving Time*, be sure to state this, otherwise the delineation will be in error.

We neither set up nor read horoscopes for money, and we give astrological readings only in this magazine.

CATHERINE D.

Born August 29, 1922, 11:59 P. M.

Lat. 34 N., Long. 118 W.

Cusps of the Houses:

10th house, Pisces 8; 11th house, Aries 11; 12th house, Taurus 20; Ascendant, Gemini 26-56; 2nd house, Cancer 19; 3rd house, Leo 12.

Positions of the Planets:

Sun 6-09 Virgo; Venus 21-43 Libra; Mercury 25-43 Virgo; Moon 16-28 Sagittarius; Saturn 6-29 Libra; Jupiter 18-06 Libra; Mars 22-44 Sagittarius; Uranus 11-50 Pisces, retrograde; Neptune 16-29 Leo.

We are here considering the horoscope of a little girl. We find five planets in common signs, with common signs on all four angles and the sun in the common sign of Virgo. This indicates a girl whose life may be molded by those in whose care she may be placed. She will be of a very loving and clinging nature.

The mercurial sign of Gemini is on the Ascendant, and the life ruler, Mercury, is in its own sign of Virgo, where it is also exalted and where it has great freedom of expression. Thus we find Mercury important in this chart. Unfortunately Mercury is making only one aspect, and that is a square to the dynamic and combative Mars, which tends to bring out the critical, quarrelsome, and nervous side of Mercury. This tendency should be carefully watched by the parents, for Catherine is apt to speak very impulsively and unkindly. She should be taught while young to express

the love and kindness which are inherent in her character.

Mercury in Virgo in the fourth house square to Mars, and the sun also in Virgo in opposition to Uranus indicate inharmony to some extent between the parents. Such aspects frequently indicate that the parents may have unconsciously developed the habit of quarreling in the presence of the child. This should be guarded against very carefully, for otherwise this child will unconsciously develop her Mercury-Mars square; children are great imitators. Venus is strong in its own sign of Libra, conjunction Jupiter, and sextile Neptune, the moon, and Mars. This group of planets and these aspects will give Catherine a most loving and artistic nature. She should also be very musical, and the parents should foster this side of her nature. If they do she may become a most accomplished musician, for Venus conjunction Jupiter in Libra in the fifth house, sextile to Neptune in Leo, the fifth house sign, gives her musical talent; also with the moon and Mars sextile to these planets, public speaking, elocution, and voice teaching could be considered as a vocation. As a teacher of such subjects she could become quite successful.

With Venus and Jupiter in the fifth house, which rules theaters, and with Uranus conjunction the Midheaven she may be interested in and desire a life on the stage or to take part in moving pictures as a vocation, but concert work and teaching should be encouraged instead.

JEANNE LOIS L.

Born March 7, 1921, 11:45 P. M.

Lat. 38 N., Long. 122 W.

Cusps of the Houses:

10th house, Virgo 8; 11th house, Libra 10; 12th house, Scorpio 5; Ascendant, Scorpio 26-07; 2nd house, Sagittarius 27, Capricorn intercepted; 3rd house, Aquarius 2.

Positions of the Planets:

Sun 17-13 Pisces; Venus 0-40 Taurus; Mercury 7-19 Pisces, retrograde; Moon 1-02 Pisces; Saturn 21-44 Virgo, retrograde; Jupiter 13-32 Virgo, retrograde; Mars 17-27 Aries; Uranus 6-19 Pisces, Neptune 11-29 Leo, retrograde.

In this horoscope we find six planets in common signs and the sun in the common sign of Pisces, but we have fixed signs on the Ascendant and the seventh house, while common signs are on the fourth and tenth cusps. The ruler of the Ascendant, Mars, is in its day sign, Aries, in the 5th house, and trine to Neptune. This indicates a girl with a strong emotional nature, and this characteristic is strengthened by a good Venus in its home sign of Taurus in the fifth house, sextile to the moon, Uranus, and Mercury. These three last named planets together with Mars will give inspiration and initiative. The planet of reason, Mercury, is retrograde in Pisces, the sign of its fall and detriment, which will to some extent weaken it. Mercury, however, became direct when Jeanne was eight years old. A retrograde Mercury in the sign of its fall is apt to express itself in childhood as mental indifference, giving a tendency to excessive play, and in the case of this horoscope, with Uranus in conjunction with Mercury, it gives a scattering and restless influence. But when Mercury became direct, the girl probably became more studious, and her mind is now, no doubt, able to grasp things without effort, for she should get information through intuition.

With Venus, the goddess of music, in the fifth house in Taurus, its home sign, she should be given every advantage in music. With Mars in its own sign of

Aries in the fifth house, trine to Neptune in Leo in the ninth house, the house of religion, she should find opportunities for self-expression as a pipe organist.

With six planets in common signs, with Jupiter and Saturn in Virgo in opposition to the sun in Pisces, and with Mercury and Uranus in opposition to Jupiter there will be a tendency, should a strain be put on the physical body, toward weakening of the bodily resistance, and this would cause some trouble in the intestinal tract, through acidity and malnutrition. Therefore it would be wise to instruct Jeanne in dietetics and the right choice of food.

VOCATIONAL HOROSCOPE**LEONARD S.**

Born February 7, 1915, 2:56 A. M.

Lat. 41 N., Long. 74 W.

Cusps of the Houses:

10th house, Libra 1; 11th house, Scorpio 0; 12th house, Scorpio 22; Ascendant, 11-40 Sagittarius; 2nd house, Capricorn 16; 3rd house, Aquarius 25, Pisces intercepted.

Positions of the Planets:

Sun 17-28 Aquarius; Venus 0-41 Capricorn; Mercury 5-38 Pisces; Moon 18-59 Scorpio; Saturn 25-42 Gemini, retrograde; Jupiter 0-49 Pisces; Mars 6-18 Aquarius; Uranus 11-59 Aquarius; Neptune 28-34 Cancer, retrograde.

In the reading of this horoscope for vocational guidance we find that the planets are grouped in such a manner as to direct the energies strongly in one direction. If this young man holds to one line of work and sticks to it to the finish, not allowing the usual restlessness of Sagittarius on the Ascendant to sway him, but rather allowing the fixed and determined sun in Aquarius to rule and guide him, he will be able to acquire a satisfactory vocation, and he will find success as the result of his efforts.

The sun is in the Saturnian-Uranian sign of Aquarius in conjunction with Uranus, which is strong in Aquarius. Uranus is conjunct the fiery, ambitious, and energetic Mars, and the sun

is trine Saturn, which is placed in the sign of Gemini, ruling the arms and the hands. All this should give this young man a strong leaning toward electrical mechanics. Machinery of all kinds should be attractive to him. Jewelry and watch making would also be a line of work in which he might get good results.

The sun, Uranus, and Mars all in the second house indicate the ability to attract money; they make a good earner, but as money comes easily, so will it also go easily. These planetary positions point to extravagance, but in order to be a financial success the native must learn the value of saving his dollars. Thrift is very necessary in order to accomplish the best work in the world.

THE CHILDREN OF GEMINI, 1930 (Continued from page 312)

of food values. They should also be instructed in the danger of the excessive use of sugar and pastries.

The girls born during this period will be very fond of pretty clothes, and will also be interested in home economics. If the mothers will see that they are instructed in this science and in needlework, they will become very clever along these lines.

Saturn in Capricorn square to Uranus in Aries during the entire month will give these children a tendency toward untruthfulness, and it may be that they will be slightly dishonest, also have a tendency to use destructive and critical speech, which should be watched very carefully by the guardians. The Venus and Jupiter qualities should be developed.

Correspondence Courses

The Rosicrucian Philosophy Courses:

For those who wish to study the Rosicrucian Teachings we have a course of 12 Preliminary Lessons, using the "*Cosmo-Conception*" as textbook. Instructors well versed in the Philosophy correct these lessons and return each with a new one to the student.

The Astrology Courses:

Of these we have two: the Junior of 26 lessons for beginners, and the Senior of 12 lessons for the more advanced student. We teach the spiritual side of Astrology, for to us it is a Divine Science. Anyone not engaged in commercializing spiritual knowledge may apply for these courses. The Rosicrucian Teachings are free, but the cost of printing and disseminating them is met by free-will offerings.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

1931 EPHEMERIS **Just Off the Press**

Our Ephemeris for 1931 has been delayed in its calculation and printing, but at last we have it ready for delivery and it will be mailed immediately to all who place their orders.

The Rosicrucian Simplified Scientific Ephemeris is a superior Ephemeris in many respects. The convenient arrangement of the astrological data and the large size printing make it particularly valuable. The planets' longitudes, latitudes, and declinations, new and full moons, eclipses, and all data required for setting up a horoscope are included.

The Ephemeris also gives you the transits on every day of the year. Astrological students know that the transiting planets are a most important daily influence in one's life, and this influence is determined by noting the transits over the planets in one's radical chart. Every student should have the current ephemeris in order to make a daily study of the transits and their effects upon himself.

The price of Simplified Scientific Ephemeris is 25 cents postpaid. Place your order now, and find out what 1931 has in store for you.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

"Cosmo" Studies

This department is devoted to a study of the Rosicrucian Philosophy by the Socratic Method, the material being taken direct from the "Rosicrucian Cosmo-Conception."

BY ALFRED ADAMS.

(Continued from May)

- Q. How did the Lucifers solve for the woman the problem of finding out what became of people's bodies after they died?
- A. By "opening her eyes." They revealed to her her own body and that of the man, and taught her how together they might conquer death by creating new bodies. Thus death could not touch them for they, like Jehovah, could create at will.
- Q. What did woman do after her eyes had been opened?
- A. She sought the help of man and opened his eyes. Thus in a real though dim way they first "knew" or became aware of each other and also of the physical world. They became conscious of death and pain, and by this knowledge they learned to differentiate between the inner man and the outer garment he wears and renews each time it is necessary to take his next step in evolution. They ceased to be automatons and became free thinking beings at the cost of freedom from pain, sickness, and death.
- Q. What is shown by the declaration of Jehovah regarding the eating of the fruit?
- A. The interpretation that the eating of the fruit is a symbol of the generative act is not a far-fetched idea, as is shown by the declaration of Jehovah that as a result man will die and that the woman will bear her children in pain and suffering.
- Q. What further did Lucifer know?
- A. He knew that since man's attention had been called to his physical garment, he would become aware of its loss by death. He also knew

that mankind had not yet the wisdom to bridle their passion and regulate sexual intercourse by the position of the planets, and therefore pain in childbirth must follow their ignorant abuse of this function.

- Q. What has always been a sore puzzle to Bible commentators?
- A. What connection there could possibly be between the eating of fruit and the bearing of children. But if we understand that the eating of fruit is symbolical of the generative act whereby man becomes "like God" inasmuch as he knows his kind and is thus able to generate new beings, the solution is easy.

(To be continued)

A "Cosmo-Conception" for 75 Cents

We wish to call attention to the wonderful possibilities of our *Rosicrucian Cosmo-Conception* in PAPER COVER as a means of extensive dissemination of the Rosicrucian Philosophy. This edition is put out at the low price of 75 cents per copy or four for \$2.00, postpaid. In the past several months this book has been supplying a long felt want of people who wished to give the "Cosmo-Conception" to their friends and to prospective students but who had felt that the original edition at \$2.00 per copy was more expensive than they could afford. This edition was also gotten out with the idea of the book being placed in institutions. 11,000 copies have been printed since the inception of the idea, and it is proving to be the biggest single means of propaganda that we have yet devised. We feel that our members and students will see in the dissemination of this book a special opportunity for service.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

CHILDREN'S DEPARTMENT



Lucile Meets the Thought Fairies

BY MYRTLE HILL LEACH

LUCILE and Anne were cousins. Lucile was visiting at Anne's house, and what a good time they were having! Anne was two years older than Lucile and taller and stronger. But she was very kind to her younger cousin. The largest apple, the juiciest peach, and the cake with the most frosting on it always went to Lucile. Lucile rode Anne's pony and played with her dolls and dishes. Even when she broke one of Anne's tiny china plates, Anne was not cross.

But at last Lucile and Anne quarreled. They wanted to play school, but each thought that she should be the teacher. Anne thought that she should be teacher because she was the older, and Lucile thought that she should be teacher because—well, just because.

So they quarreled. And Anne lay in the soft grass under the apple tree and cried herself to sleep. And Lucile lay in the soft grass under the peach tree and thought angry, wicked thoughts about Anne.

Suddenly she was startled to see a great crowd of tiny ugly, dwarfed, crooked creatures standing all around her. They were all grinning at her, and she hid her face in terror. The most hideous creature of all, who seemed to be the leader, spoke to her in a harsh, rasping voice:

"We are the *Hate Fairies*, Lucile," he said. "It is our work to carry hate thoughts and angry, unkind thoughts from one person to another. We have had to work very hard this afternoon carrying that kind of thoughts from you to Anne and from Anne to you. You are now going to the land of the Hate Fairies, and there you must live until you find the way out."

Lucile tried to scream and run away, but she could not, and felt herself being carried along by the mob of dark, grinning creatures. They entered a dark cave which seemed to be in the heart of the earth. The air inside the cave was cold and damp, and Lucile shivered and wished she could see one little ray of sunshine. There was no light at all in the cave, but Lucile could see the white faces of sick people gleaming in the darkness.

"People who dwell in the land of *hate* and *anger* are usually ill," said the leader, who was standing close to Lucile. "And they weep, you see. They are never happy."

"Will I get sick and miserable like these people?" asked Lucile fearfully.

"If you stay here long you will," answered the leader. "And the longer you stay, the harder it is to find the way out. This cave keeps getting deeper and blacker and farther from sunshine and health and happiness."

"Oh dear!" cried Lucile, and then a very wicked and hideous fairy stepped close to her for she was thinking, "Well, maybe Anne will have to come here too, and then she will be sick and unhappy, and I will be glad."

Before she had quite finished this bad, unkind thought, the fairy seized her arm, and on she went still farther into the dark cave. Lucile was very frightened now. How would she ever get out of this place? She could not, would not stay here. Why did not these other people get out? she wondered. She turned on the leader and stamping her foot angrily demanded that he take her out of the cave at once.

"You must find the way out yourself," he said calmly. "These other miserable people could get out if they really wished to, but they had rather stay here. They will not do the one thing that would free them."

"What is it?" cried Lucile. "I will do it."

But the fairies only grinned at her in their ugly way.

Just then Lucile saw Anne. Anne's face was very sad, and she was crying. Suddenly Lucile felt sorry for Anne. She ran to her cousin and put her arms around her. And a tiny ray of light seemed to shine for a moment in the dark cave.

"Oh, Anne," Lucile was crying too, now, "oh, Anne, you are sick and you are unhappy, and I am so sorry. You have been so good to me. Why, I love you, Anne."

Instantly something happened. Lucile heard the Hate Fairies give a loud frightened yell as they disappeared in the blackness beyond her. Then she was surrounded by marvelously beautiful creatures with great white wings and shining bands around their foreheads.

"We are the *Love Fairies*," said one, "and we have come to take you to a happier place than this. But we could not come until you found the magic key that would free you from the spell of these evil creatures and open the door of the cave."

"What do you mean by the magic key?" asked Lucile curiously.

"The words, '*I love you*,' whether thought or spoken aloud, are the magic key that opens wide the heavy door and

makes it possible for us to lead you to the bright land of the Love Fairies. The Hate Fairies are very afraid of us for we are stronger than they. By the way, the terrible giant, FEAR, lives a little farther on in this cave, but he never, never comes to our happy country. But come, let us leave this place."

Lucile and Anne followed these glorious beings (for Lucile's kindness had rescued Anne also—it often happens that way) and soon they came to a warm, sunny hilltop where little birds, joyous and unafraid, sang and flew about. There were multitudes of fragrant flowers, and everyone was healthy, smiling, and happy. This land of the Love Fairies was very pleasant, and Lucile decided to stay always.

Then—Lucile sat up in the soft grass under the peach tree and Anne sat up in the soft grass under the apple tree. Lucile smiled and Anne smiled.

"Let's play school," said Lucile, "and you may be teacher."

"No, indeed," said Anne, "you will be teacher."

They both laughed, and Lucile settled the matter cleverly.

"Well, let's go make candy and divide it equally." And they did.

And afterward whenever Lucile happened to think about it she could not help but wonder whether her adventure with the thought fairies was a dream or—not a dream. What do you think?

Freemasonry and Catholicism

BY MAX HEINDEL

This book traces these two institutions from the days of antiquity up to the present, and shows their respective methods of instruction and the object which each hopes to attain in the advancement of the human race, also the conflict between their ideals. This is a book which every occult student should possess.

98 Pages. Cloth Bound. \$1.00 Postpaid.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

Nutrition and Health

Rosicrucian Ideals

The Rosicrucian Teachings advocate a *simple, pure, and harmless life*. We hold that a plain vegetarian diet is most conducive to health and purity; also that alcoholic drinks, tobacco, and stimulants are injurious to health and spirituality. As Christians we believe in the healing power of prayer and concentration, but we also believe in the use of material means to supplement the higher forces.

Our motto is: A SANE MIND, A SOFT HEART, A SOUND BODY.

Vitamin Requirements of the Daily Menu

BY ELOIS JENSSEN

I WOULD suggest that the individual responsible for the daily menus of families make a scientific study of foods and their proper combinations, and in so doing help prevent the usual "spring slump" in physical energy by keeping the bodily functions up to par at all seasons. This applies especially to mothers of growing children who are about to begin the usual dosing with spring tonics, such as herb teas, sulphur and molasses—yes, smile if you will, but one only has to look about to see how prevalent is this old-fashioned habit of spring dosing, which after all is ineffective in treating exhaustion in comparison with foods rich in vitamins.

The above suggestion may sound difficult at first to carry out. But one may have the aid of pamphlets which are free for the asking from our Government; also all the universities are dealing with food problems and are constantly giving out their latest findings through periodicals such as health magazines and the various women's magazines, also through child welfare agencies and many other organizations. By the aid which these offer one can soon master the subject of the dietary properties of our most important foods and learn something of their vitamin content. It is then not difficult to make food substitutions should one kind not be available or, as is often the case, when not seasonable and therefore too expensive.

The various food laboratories are using exhaustive methods to discover the elusive vitamins—for elusive they truly are. They cannot be seen, but their effects have been carefully studied, and the results of their absence in the diet have been tested out in such deficiency diseases as rickets, scurvy, beriberi, xerophthalmia (pronounced ze-rof-thal-mia), an eye disease, and many others, according to a recent article by Nina-Simmonds Estill in *Women's World* for January. The findings all seem to prove that if we provide these vital elements in sufficient amounts in the daily menu, we shall eliminate much needless suffering, especially from diseases of early childhood, such as whooping cough, malnutrition, etc.

A few years ago we thought a proper diet consisted of such a combination as the following: carbohydrates, fats, proteins, mineral matter, and water. But today we know that a knowledge of the vitamin content of our food is absolutely essential in order to maintain health in these complex times. Vitamins A, B, C, E, and G are all to be found in fresh and dried fruits, vegetables, dairy products such as milk, cream, butter, and cheese, also in eggs. The meat group will not be touched upon in this article, as the writer takes it for granted that the readers of *The Rosicrucian Magazine* employ a vegetarian diet.

Vitamin D is the sunshine vitamin, coming to us *via* the ultra-violet ray.

route. Time was when physicians prescribed cod liver oil for malnutrition, rickets, and other children's diseases because, we now know, the cod absorbs and stores great quantities of the ultra-violet ray. Today they find that this vitamin is just as plentiful in yeast, hence the new remedy called "ergosterol." Yeast is dissolved in a vegetable oil, and it has been standardized so that doctors know the correct dosage. Let us hope it will soon replace the disagreeable cod liver oil. Vitamin D is also found in egg yolk, vegetables, and whole milk.

With reference to rickets let us add to the above a plentiful use of sun baths, either out in the open or, if the weather does not permit, by means of one of the many good ultra-violet ray lamps now available anywhere.

There are six vitamins known at present: A, B, C, D, E, and G. There is no vitamin F. Vitamin A is plentiful in the dairy group, also in eggs, spinach, avocado, and legumes. Vitamin B is to be found in peas, beans, potatoes, nuts, yeast, asparagus, celery, corn, whole wheat, and in fruits such as the pear and tomato. Vitamin B is not present in fats or oils, sugar, refined flour, or polished rice, and if these foods are used they must be adequately supplemented with fruits, vegetables, or dairy products to make a balanced meal. Vitamin B is easily destroyed by heat.

Vitamin C is to be found in such foods as raw bananas, apples, raspberries, raw carrots, onions, raw cabbage, tomatoes, lettuce, spinach, and all citrus fruits. Vitamin C is sensitive to heat and therefore easily destroyed, and as the body cannot store this vitamin, it is essential to health to include some of the above foods in the daily menu.

Recent studies of the vitamin content of dried fruits at the University of California, in its laboratory of household science, have yielded some interesting results. Such fruits as peaches, prunes, and apricots were tested for their vitamin content after having been preserved by drying in the sun, with and

without previous treatment with sulphur dioxide. Some were dried artificially in a dehydrator, also with and without the sulphur treatment. It was found that Vitamin C was almost completely preserved in the sulphured fruits, and as completely destroyed in the unsulphured products. These findings are interesting as it has always been feared that the sulphur dioxide was deleterious to health.

The richest source of Vitamin E is to be found in wheat germ oil, vegetable oils, lettuce, and other greens. Vitamin G is believed to consist of two parts. One of these is easily destroyed by heat, and a lack of it is said to cause beriberi. The second part is very stable under heat; a lack of it is said to cause pellagra.

Some of the diseases caused by a deficiency in the various vitamins, according to Cooper-Barber-Mitchell in *Nutrition in Health and Disease*, are as follows:

Deficiency in vitamin A results in malnutrition, stunted growth, low resistance to infections of eye, ear, lungs, sinus, and glands.

Deficiency in vitamin B results in a loss of appetite, stunted growth, constipation, nervousness, muscle fatigue, beriberi, and polyneuritis.

Deficiency in vitamin C results in malnutrition, retarded growth, scurvy, sore mouth, stiff joints, and tooth defects.

Deficiency in vitamin D results in rickets, soft bones, poor teeth, skeletal deformities, and lung diseases.

Deficiency in vitamin E results in some cases in pellagra, also leads to sterility.

Anyone wishing further information concerning vitamin requirements can find it in Walter H. Eddy's book on "Nutrition." Professor Eddy traces this subject from the original observations of Hopkins, through the work of Osborn and Mendel and the contributions of the Japanese and the Dutch, to the emphasis placed on vitamins by

(Continued on page 321)

Vegetarian Menus

—BREAKFAST—

Sliced Peaches
Baked Cornmeal Mush
Bran Muffins
Cereal Coffee or Milk

—DINNER—

Puree of Spinach
Vegetable Stew with
Dumplings
Baked Summer Squash
Rye Bread and Butter

—SUPPER—

String Bean Salad with
Cottage Cheese
Economy Gingerbread
Entire Wheat Bread and
Butter
Milk

Recipes

Puree of Spinach

Wash carefully one pound of spinach, and cook in boiling water until tender. Press through fine colander. In a separate pan cook one tablespoon each of butter and flour until brown. Add slowly the water in which the spinach was cooked, then the spinach, and finally one hard-boiled egg chopped very fine. Season with vegetable salt.

Vegetable Stew with Dumplings

Peel and slice two carrots, one parsnip; add one-half head celery, two onions, one cup green peas, one cup sliced string beans, one-half head cabbage quartered, and four potatoes cut in small cubes. Cook in salted water for twenty-five minutes. Place in oiled baking dish. Season with vegetable salt and ground herbs, and pour tomato sauce seasoned with onion and celery salt over the top; bake for one hour. Prepare dumplings the same as soda biscuit, rolling them one-half inch thick, and cutting with biscuit cutter. Place these on the surface of the stew, return to oven, and bake for fifteen minutes. Serve at once.

String Bean Salad with Cottage Cheese

String and slice fresh green beans, boil in salted water until tender. Drain and allow to cool in ice box. Mix beans with French dressing, and place on plate garnished with lettuce with finely chopped parsley sprinkled over the top. Place a spoonful of cottage cheese at side.

Economy Gingerbread

One cup of New Orleans molasses, one cup boiling water, butter the size of an egg, and one teaspoon each of ground cloves, cinnamon, and ginger. Melt the

butter and mix with molasses, adding the spices. Dissolve one teaspoon of soda, gradually adding one half pound of flour. Bake in flat tin in moderate oven.

VITAMIN REQUIREMENTS

(Continued from page 320)

Drummond and Funk. He examines every aspect of our knowledge, including the effects on the vitamins of such processes as boiling, baking, canning, and other methods of food preservation. It becomes increasingly evident that our knowledge of how the vitamins function is still fragmentary, and that much more must be learned before our information will be adequate on this all-important subject.

Additional Spanish Publications

We are glad to announce that our friends in Barcelona, Spain, have translated into Spanish and published the following booklets:

How Shall We Know Christ at His Coming? (¿Cómo conoceremos a Cristo a su Vuelta?) by Max Heindel. 27 pages; paper bound; price 15 cents.

The Rosicrucian Principles of Child Training. (Principios Rosacruces para la Educación de los Niños) by Max Heindel. 37 pages; paper bound; price 25 cents.

These are handy little books at a convenient price, suitable to give to a Spanish-speaking friend who is interested in the mystic teachings. They may be obtained from,

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The Rosy Cross Healing Circle

MEDITATION FOR THE SOLAR MONTH
OF GEMINI.

May 22nd to June 21st, Inclusive.

We meditate this month upon the key-words *Reason, Adaptability, and Proportion* in order that we may establish and maintain that mental equilibrium which will permit us to develop the power of logic, adapt ourselves to ever changing conditions, and balance the intake and output of our life energies.

PATIENTS' LETTERS

Syracuse, N. Y., January 2, 1930.

Healing Department,
Rosicrucian Fellowship,
Dear Friends:

I am feeling very well for me. I am thanking you and the Elder Brothers for help that I know you have given me, Hurrah! I have not smoked or tasted tobacco since the 29th of May, 1929. I used tobacco for nigh 55 years and stopped it in one day—but I did not do it alone. I asked the Elder Brothers for help and I got it. I am,

Yours in fellowship,

—T. P. R.

Portland, Ore., April 4, 1930.

Healing Department,
The Rosicrucian Fellowship,
Dear Friends:

My son George is doing fine lately. His urine has been free from sugar and even his behavior has improved. His school report card shows an improvement, so we feel that this aid he is receiving is of real help to his gaining his health again. We thank you for all of the good we have received.

Very truly yours,

—R. H. H.

(This letter is from a doctor whose thirteen-year-old son is a victim of diabetes, and who as a last resort put him on the healing list of the Rosicrucian Fellowship, with the results noted in the letter.—Ed.)

People Who Are Seeking Health

May be helped by our Healing Department. The healing is done entirely by the Invisible Helpers, who operate on the invisible plane, principally during the sleep of the patient. The connection with the Helpers is made by a weekly letter to Headquarters. Helpful individual advice on diet, exercise, environment, and similar matters is given to each patient. This department

is supported by freewill offerings. For further information and application blank, address,

*Healing Department,
The Rosicrucian Fellowship,
Oceanside, California.*

HEALING DATES

May 3—9—16—23—30

June 5—12—20—26

July 2—9—17—24—30

Healing meetings are held at Headquarters on the above dates at 6:30 P. M. If you would like to join in this work, begin when the clock in your place of residence points to 6:30 P. M., or as near that as possible; meditate on health, and pray to the Great Physician, our Father in Heaven, for the healing of all who suffer, particularly those who have applied to us for help.

A Letter from San Quentin

Dear Secretary:

I note that through the Rosicrucian Fellowship, students of the Rosicrucian Philosophy who are confined in this institution may obtain correspondents with whom they can exchange ideas and experiences, and who will furnish a touch with the outside world that is sorely needed by those shut away.

You have been very good to me in granting the privilege of such correspondence. The benefit that I derive from my study of the Philosophy, the new flow of thought that it brings, the new desires it sets before me, and the new understanding that it opens up to me make me determined to go deeper and deeper into the Rosicrucian teachings.

Sincerely yours, G. D. F.

Our Prison Department needs volunteers from among our men students to carry on more of the good work indicated in the above letter. We shall deeply appreciate your help. Those desiring a prison student correspondent kindly apply to,

PRISON DEPARTMENT,
THE ROSICRUCIAN FELLOWSHIP.



The Parents' Forum aims to help parents properly guide their children in accordance with scientific and spiritual principles. They are invited to send their child problems to this department.

BY ELOIS JENSEN

"He hath put a new song in my mouth, even praise unto our God."

—Psalms 40:3.

Children and Music

Why not let the children use a part of their time this coming vacation in learning to play some musical instrument? If there is a number of youngsters who can get together for two or three hours each week, they can have an orchestra for the camp fire entertainments. In "Star of the West" we read: "The art of music is divine and effective. It is the food of the spirit and soul. The spirit of man is exhilarated through the notes and charms of music. Especially has it a wonderful sway and effect over the hearts of children. For their souls are pure, and as their hearts are pure, the music will display in their hearts great effect."

Boy Scouts

Many parents inquire about the advisability of having their boys join the Boy Scouts, so I should like to say a few words regarding this excellent organization. In February the Boy Scouts of America celebrated their twentieth anniversary. For the benefit of parents who may not know about them I will say that learning how to gain and maintain good health is an important part of their training. One of the first things a boy is taught is the fundamentals of first aid to the sick or injured: how to apply bandages, treat burns, bruises, hemorrhages, and act in other emergencies. He is also taught how to give artificial respiration. As he advances he is taught the more difficult treatments for snake bite, mad dog bite, broken bones, and

sun stroke. As to his own health he is taught the principles of proper diet, care of the teeth, and the value of athletics. In regard to public health he learns how diseases are transmitted, how the community gets a pure water supply and clean food, and how he can personally cooperate with his local health authorities to prevent disease.

Child Labor as Doctors View It

Would that all parents could read a pamphlet issued by the National Child Labor Committee, entitled, "The Doctor Looks at Child Labor." Fifteen physicians tell why child labor is harmful and should not be permitted. They give many reasons for the prohibition of child labor, and they tell us that malnutrition with resulting physical unfitness is one of the most important single problems affecting the national health. When we read that the number of children employed in this rich country of ours runs into the millions, we do not wonder at the statement, "The angels weep, beholding gods fallen so low."

Camps and Education.

At this season of the year when all nature seems to beckon to the children to "come out and play," our thoughts turn once more to summer camps. A modern camp—by that we mean one that employs qualified counsellors, has pure water and food supply, sanitation, proper equipment, etc.—is more than just a place of recreation. It is today a part of a complete educational program. Here boys and girls are taught a love of nature; the necessity of working as one of a group; sports that make for control of body and mind. These and many other things are all a part of a regular, developed program. By all means, if your finances permit, let your growing boy or girl spend this coming vacation in some good camp.

Local Center News

From the Local Centers of the Rosicrucian Fellowship

Cleveland, Ohio.

From the bulletin of the Cleveland Study Center we take the following titles of lectures which appear to be of general interest, and may serve as suggestions to others: "Man—Awake and Asleep"; "Astrology in Christianity"; "Playing, a Benefit or Detriment"; "Why the Crucifixion?"

In addition are listed the various classes, held on Tuesday, Wednesday, Thursday, and Friday evenings in the Rosicrucian Philosophy, astrology, and public speaking. We are always more than pleased to see the public speaking classes at work, for Headquarters is looking forward to sending out some lecturers from these classes some time in the future.

The New York Center *Bulletin* gives an interesting write-up of this Study Center which we quote in part: "Joyous enthusiasm characterizes this Center. Youth is prominent. It dares and does. Age and mature experience are also present, and do their work. To combine the two in fruitful production is an achievement on which the Center is to be congratulated."

Denver, Colorado.

The Denver Study Center members are placing *The Rosicrucian Magazine* in the branch libraries in that city. This little Center is very devoted to the Rosicrucian work.

Los Angeles, Calif., Broadway Center

From Mr. John Wierz, our loyal worker at this Study Center, comes the following: "Just a few lines to let you know the new activities of the Broadway Center. The Young People's Union meets now at this Center every Sunday, 6:30 P. M. A public speaking class will be started on Tuesday, May 13th, at 8 P. M. All Rosicrucian students who

wish to become teachers or lecturers are invited to join us. There is a great demand for teachers and lecturers, and I believe that we have in Los Angeles many who with a little encouragement and training can fill that demand."

New York City, Manhattan Center.

Regarding the new Manhattan Fellowship Center we quote as follows from the *Bulletin*: "A new center has been formed during the month past which will be known as the Manhattan Center. Manhattan Center will operate in accordance with a charter which it holds from the parent body at Oceanside, California. It believes that the Fellowship has a great message to deliver, that it has a large work to accomplish, and it will be its aim to become an increasingly worthy instrument for the dissemination of the Rosicrucian Philosophy and the promulgation of the ideals as voiced by Max Heindel, a messenger of the Brothers and the founder of our Fellowship. The Center *Bulletin* will continue as our regular monthly medium for carrying Center information and such additional material as circumstances permit. The editing is being done by Miss Rose Johnson."

Salt Lake City, Utah.

An Open Forum is being started at this Center, for the discussion of any question relative to occultism. It will be held in the Board Room at the Public Library every other Friday evening, beginning May 2nd. Students and visitors are invited to bring their questions to these meetings, and they will be discussed as fully as time permits.

San Francisco, California.

The San Francisco *Bulletin* reaches us as usual, with its interesting short article by Mr. S. R. Parchment and a list of his lectures, as well as a report

of the program of the Open Forum. Mr. Parchment is doing outstanding work in the Rosicrucian Cause, which is evidenced by the great devotion that he inspires among his students.

Utica, New York.

The following occurred in a recent issue of the New York Union Center *Bulletin*:

"The Utica Center is well rooted in its community. A full line of the Fellowship books are stocked by the city's leading book store, and price lists go out to this dealer's extensive mailing lists. The press, including two dailies and one German weekly, not only regularly accept but frequently solicit reports on special lectures and Center news, to which they uniformly give generous and well placed mention. The Radio Station WIBX has granted time to visiting speakers, and gives repeated assurance of its welcome to further bookings of the kind. In recognition of the community value of the Center, assembly rooms for special public lectures have been offered the Center without charge on several occasions. At one time such cooperation came from the City Gas and Light Company, at another time from the Universalist Church, and yet again from one of the city's leading hotels. The Center serves the community and the community in turn serves it."

On the Friday evening preceding Easter a special meeting was held, with readings from Goethe's *Faust* and *The Mystical Interpretation of the Operas*. It is also stated that "records from Gounod's musical setting of the opera" of *Faust* helped to make this meeting worth while.

Vancouver, B. C., Canada.

A letter from the secretary of this Fellowship Center says: "It is a great pleasure to report the splendid spirit of cooperation among the students. We have sincerely tried to open opportunities for all who were willing to serve, and have had a good response. Friday nights we hold open to students in order that they may give lectures, having a

provision that a probationer will be present in case of need. Now that the bright sunny days of spring are with us, our attendance has increased, and we look forward to a successful term."

Washington, D. C.

A new phase of humanitarian work has been started in this Study Center in the formation of an adjustment clinic for the purpose of giving vocational guidance through astro-diagnosis, we learn from the Manhattan Center *Bulletin*.

Rosicrucian Field Lecturers

Since our last writing Mr. Ortwin Schaumburg, our field lecturer in Germany, has lectured in Madgeburg, Kassel, Duesseldorf, Mainz, Wiesbaden, and Frankfurt. He reports that all of the lectures have brought larger crowds than his first lecture tour did. This is an encouraging indication, and proves the value of his work. Mr. Schaumburg has established a goodly number of Centers throughout Germany. After completing his German lecture tour he plans to visit England, but the schedule for his lectures there has not yet been made out.

Miss Annella Smith has been doing excellent work. Her lectures in Dayton, Ohio, were well attended, and as usual she succeeded in bringing us a number of new applicants for our correspondence courses. Conditions in Dayton seem encouraging for the starting of a new Center there.

From Dayton Miss Smith went to Chicago, where she has been since Easter. Her last lecture there was delivered on May 6th. Her next stop is Milwaukee, Wisconsin, where she began a lecture series on May 9th. Her schedule from that point on will be announced later.

Headquarters is much pleased with the outstanding work done by these two loyal and devoted lecturers. Both Miss Smith and Mr. Schaumburg have shown

themselves capable of great self-sacrifice for the work of the Elder Brothers.

Friends in the East who have been following the work of Mr. Theodore Heline, president of the Union Center, New York City, will be interested to know of the following schedule of lectures which he is now giving: Philadelphia Study Center, May 13th and 22nd; Washington, D. C., Center, May 14th and 20th; Arden, Delaware, May 21st; Trenton, New Jersey, May 24th.

Mr. Heline presents the Rosicrucian Philosophy in a clear, logical manner which appeals to thinkers. Judging by the reports of his many friends, his work makes the appeal which comes from the realization of the teachings within his daily life, as well as his intellectual grasp of them.

The Rosicrucian Health School

In previous months we have outlined the project of the Health School at Mt. Ecclesia in considerable detail. Briefly, it has been stated that it is to be a combination of rest home and nature cure sanatorium, in which the various branches of physio-therapy will be the principal means of treatment, together with nature's remedies, such as sun bathing, deep breathing, scientific exercise.

The support which has been forthcoming for this undertaking has been generous, and a great deal of enthusiasm has been shown for it by students all over the United States. Up to date, however, sufficient funds have not been received to enable us to make a definite announcement in regard to the starting of it. So far we have received \$19,088 in cash, and \$3,520 pledged, making a total of \$22,608.

Max Heindel was explicit and emphatic in many statements to the effect that the Rosicrucian Sanatorium was an important and essential part of the Rosicrucian work. Therefore we feel that so far as possible we must carry out his ideas. As to the patronage which this

institution will obtain, we have many letters and verbal statements from time to time from people saying they would like to come here to be taken care of in exactly the sort of an institution which we propose to erect. We feel there will be no lack of patronage, and that therefore the institution will be a success from that standpoint.

As stated last month, we want the suggestions and advice of our students all over the country as to methods which might be employed in connection with this institution. Don't be afraid to send us your ideas even though they may not appear to you to be of great importance. Sometimes a very small suggestion has a wealth of value in it.

We are convinced that this Health School will be an important adjunct to our humanitarian work, and we are confidently awaiting the outcome of it. Further bulletins will be issued when there is any definite news to report.

Yours for Health,

THE ROSICRUCIAN FELLOWSHIP.

About Our Summer School

Since making the preliminary announcement last month that we expected to conduct the usual school at Mt. Ecclesia this summer, a little doubt has crept into the situation due to a number of factors which may possibly interfere with the carrying out of this plan, one of which is the lack of rooming accommodations at Headquarters. This doubt, however, may be entirely removed between now and the next issue of this magazine, at which time the final decision will be announced.

THE ROSICRUCIAN FELLOWSHIP,
Oceanside, California.

The mysteries of the Incarnation, from the Conception on to the Ascension into heaven, are shown us on the face of the sky, and are signified by the everlasting stars.—*Albert Pike.*

Echoes From Mt. Ecclesia

Chats with the Editor

WEDDING BELLS

*"Wedding bells are ringing,
And the mocking birds are singing."*

THE READERS of *The Rosierucian Magazine* who remember the articles written for us in the past by Manly P. Hall, also those who have his masterpiece of occult literature, "An Encyclopedic Outline of Masonic, Hermetic, and Rosierucian Symbolical Philosophy," as well as the many friends who have heard him on the lecture platform will be pleasantly surprised to hear of his marriage. The writer was not a little surprised to have Mr. Hall and his lady, Fay B. de Ravenne, call on her on Monday, April 28th, when she had the honor of performing the marriage ceremony. The bride has been associated with Mr. Hall as his secretary for about five years. We know that all their friends join us in wishing this bride and groom much joy and a long and successful life.

EASTER DAY

Easter day was surely an ideal one at Headquarters. Never has Mt. Ecclesia, with its abundance of golden Egyptian daisies which border the walks, and its many marigolds and California poppies, looked as well as it did this year. About two hundred and fifty students and friends attended the sunrise service, which was held at the emblem in front of the library building. Just picture to yourself a large circle of green lawn, fifty-seven feet across, enclosed with a lovely hedge, and within this green circle a large five-pointed star, thirty-seven and a half feet from point to point, composed of living yellow Egyptian daisies, which are now in full bloom. At the center of this golden star stood a

five-foot white cross edged with a small black border, and on the three points of it were the golden letters, C. R. C. At the foot of this cross there was growing a red rose bush, which was in full bloom at that time.

One of the outstanding features of Easter day was the egg hunt for the children. There were about thirty-five children present, ranging in age from three months to fourteen years. The lawn about the fish pond and bird fountain was crowded with children with their baskets of eggs and with the grown-ups who were hiding the eggs in the bushes. I wish my readers could have been with us and also later have attended the Sunday School at 10 A. M., at which time the Pro-Ecclesia was filled with both old and young. At 11 A. M. Judge Carl A. Davis of Los Angeles gave us a most inspiring talk. We here at Headquarters always look forward to the Judge's lectures, for he never fails to bring a helpful message. Mr. Prentiss Tucker, who is a forceful speaker, gave the address in the evening.

You would have laughed to see the crowd in the cafeteria at 1 P. M. There was a very long line waiting to be served; I believe it must have been an hour after the start before the last ones could reach the counter with their trays. And such a dinner! Our good friends who served it received many compliments.

Another Rosierucian cross was planted at Applegate, Calif., on Easter morning. Here one of our young probationers, Dr. Dan Hirsch, and a couple of members who motored from Los Angeles assisted in dedicating a mountain home, "Lux Monte" (meaning the light on the mountain), to the Rosierucian method of healing. They dedicated this health school

with a sunrise service. A "Rosicrucian Homecoming" ceremony is also to be performed here on June 21st, to which all Rosicrucian students and friends are invited. Applegate is 43 miles from Sacramento, between Auburn and Colfax, on the main Lincoln Highway. We wish our good friends in the north much success, and may the roses bloom upon their cross.

On Sunday, April 27th, we had a unique experience. About seventy-five army airplanes from nearby San Diego maneuvered over Oceanside and Mt. Ecclesia, coming down so close that the noise of the motors was terrific. What a sight to see all those massive birds maneuvering backward and forward, up and down! It was quite an exciting experience for the quiet residents of Mt. Ecclesia.

Speakers at Mt. Ecclesia

Mr. Stephen Bistran of the New York Center gave an interesting address here recently on the subject, "The Dead Man's Club." Mr. Bistran is working at Headquarters at present.

Friends in San Diego will be interested to hear that Miss Grace Spencer, one of our workers at Headquarters, is to speak at the San Diego Fellowship Center, 1039 Seventh Street, on May 18th, her subject being, "The Necessity of Expressing Our Talents."

The Rosicrucian New Era School

This school is conducted in accordance with New Age methods, and is devoted to the training of children between the ages of four and seven.

The first seven years of a child's life are the most important, as is known to occult students, for the vital body, the vehicle of habit, is then coming to birth. Special care is given at this school that the vital body of the child shall receive the impacts which are best suited to develop it along constructive lines. The spiritual needs of the child are carefully

looked after, and the development of character is fostered along the lines of honesty, devotion, and a sense of duty. Music, rhythm, nature study, and elementary French are included in the course, as well as regular kindergarten work. The children attend the Rosicrucian Service every morning. The rates are as follows:

Boarding pupils \$40.00 per month
Day pupils 9 : A. M. to 4:00 P. M.

Monday to Friday 15.00 per month
Day pupils served with lunch 20.00 per month

The school is open for pupils at all times of the year. Further information will gladly be sent upon request.

THE ROSICRUCIAN NEW ERA SCHOOL,
Oceanside, California.

Rosicrucian Publications

ON THE ROSICRUCIAN PHILOSOPHY:

The Rosicrucian Cosmo-Conception—
Cloth bound\$2.00
Paper bound, single copies75
Paper bound, in lots of 4 2.00
The Rosicrucian Mysteries, \$1.50.
The Rosicrucian Philosophy in Questions and Answers, \$2.00.
The Web of Destiny, \$2.00.
Freemasonry and Catholicism, \$1.00.
Mysteries of the Great Operas, \$2.00.
Gleanings of a Mystic, \$2.00.
Letters to Students, \$2.00.
Teachings of an Initiate, \$2.00.
The Mystical Interpretation of Christmas, 75 Cents.
Rosicrucian Principles of Child Training, 50 Cents.
Earthbound, 10 Cents.
Evolution from the Rosicrucian Standpoint, 15 Cents.
Christ or Buddha? 30 Cents.
Steps to Self-Mastery, \$2.00.

Pamphlets

Rosicrucian Christianity Lectures, 10 Cents each, or complete set of 20 consecutive numbers, \$1.50.
How the Rosicrucians Heal the Sick, 5 Cents Each—\$1.50 per hundred.
Fundamental Rules of Natural Dietetics, 8 Cents Each—\$3.00 per hundred.

ON ASTROLOGY:

The Message of the Stars, \$3.50.
Astro-Diagnosis, \$3.00.
Simplified Scientific Astrology, \$1.50.
Simplified Scientific Ephemeris, 1860 to date—25 Cents Each Year.
Ephemeris bound, 20 years, \$5.00.
Simplified Scientific Tables of Houses, (3), 50 Cents Each.

The Rosicrucian Fellowship,
Oceanside, California.

AGENCIES AND DEALERS

Carrying this Magazine and the Rosicrucian Fellowship Books

- Akron, O.—Sutter News Co.
 Atlanta, Ga.—Miller's Book Store.
 Rohmler, 69 Forsyth St. N. W.
 Baltimore, Md.—Peabody Book Shop.
 Bellingham, Wash.—The Book Exchange.
 Bellingham, Wash.—Metaphysical Library.
 Boston, Mass.—Smith & McCance.
 Boston, Mass.—Astrological & Occult Book Center, 687 Boylston St.
 Burlington, Vt.—Wm. H. Folsom, 17 Grant.
 Butte, Mont.—P. O. News Stand.
 Chicago, Ill.—Brentano's, 63 East Washington St.
 Geo. Engelke, 855 N. Clark St.
 Follett Book Store, 408 S. Wabash Ave.
 Chicago, Ill.—A. C. McClurg & Co.
 Cincinnati, O.—The Book Shelf.
 Columbus, O.—V. D. Mansfield, 473 S. High.
 Cleveland, O.—The Burrows Bros. Co.
 Corpus Christi, Texas.—Corpus Christi News Stand, 511 Starr St.
 Crystal Bay, Minn.—Occult Book Shop.
 Dallas, Tex.—G. & M. News & Cigar Store.
 Dallas, Tex.—Schmalzried Book Shop.
 Dayton, Ohio.—Thompson Book Store.
 Denver, Colo.—A. T. Lewis & Son.
 Herrick's Book Store, 934 15th St.
 Detroit, Mich.—Cass Detroit Book Shop.
 Sherlock Vickers, 4210 Woodward Ave.
 Detroit, Mich.—Academy Book Store and Bindery.
 Grand Rapids, Mich.—Raymer's Book Store, Division Ave., at Monroe St.
 Hollywood, Calif.—Gardner Pharmacy, Sunset Blvd., Gardner Junction.
 Kansas City, Mo.—Co-Operative Library Ass. Inc., 416 E. 9th St.
 Kansas City, Mo.—T. O. Cramer's Book Store.
 Los Angeles, Calif.—C. V. Pleukharp & Sons, 339 South Hill St.
 Los Angeles, Cal.—Jones Book Store.
 Los Angeles, Cal.—John Wierz, 213 S. Broadway, Room 120.
 Manchester, N. H.—News & Book Shop.
 Miami, Florida.—The Magic City Book Store, 29 S. E. First Avenue.
 New York City.—Baker & Taylor, 354 4th Ave.
 Brentano's Fifth Ave. and 27th St.
 The Harmony Book Shop, 34 W. 49th St.
 Macy Publishing & Masonic Supply Co., 35 W. 32nd St.
 Newark, N. J.—Mecca Supply House.
 Oakland, Cal.—The Holmes Book Co., 274 14th St.
 Omaha, Neb.—Omaha Metaphysical Library.
 Pasadena, Cal.—Vroman's Book Store.
 Peoria, Ill.—Peoria News Stand, 500 Main St.
 Philadelphia, Pa.—John Wanamaker.
 Philadelphia, Pa.—Archway Book Store.
 Portland, Me.—Loring, Short & Harmon.
 Portland, Ore.—Metaphysical Library.
 Portland, Ore.—Hyland's Old Book Store, 204 Fourth St.
 Remaley's Book Store, 210 3rd St.
 Salt Lake City, Utah.—Frank R. Bowman, 337 Westminster Ave.
 San Diego, Calif.—Metaphysical Library, 1039 7th St., Rm. 4.
 San Diego, Cal.—Alcove Book Shop.
 San Francisco, Calif.—The Metaphysical Library and Book Shop, 177 Post St.
 The Lotus, 1032 Polk St.
 San Francisco, Cal.—Liberty Book Shop.
 San Francisco, Cal.—King Bros.
 Santa Maria, Cal.—Marciel & Silva.
 Santa Monica, Cal.—Metaphysical Fellowship 1220 Second St.
 San Pedro, Cal.—West Coast Book Co.
 Seattle, Wash.—The Bookmart, 622 Pike St.
 Raymer's Old Book Store, 905 Third Ave.
 Spokane, Wash.—Clark's Old Book Store.
 St. Louis, Mo.—Foster Book & Cigar Co., 410 Washington Ave.
 Tacoma, Wash.—Raymer's Old Book Store, 1317 Pacific Ave.
 Tacoma, Wash.—T. E. Walsh Book Store.
 Tacoma, Wash.—Thorell's Art & Book Store.
 Tampa, Fla.—Caroline Winthrop, 620 S. Boulevard.
 Tampa, Fla.—Mystic Book Shoppe.
 Tampa, Fla.—Home City News Co.
 Washington, D. C.—Oriental Esoteric Library, 1207 Q St., N. W.
 Williamsport, Pa.—H. Y. Otto Bookstore.

FOREIGN AGENCIES

- Auckland, N. Z.—Theosophical Book Depot.
 Blama, Sierra Leone, W. Coast, Africa.—A. Riby-Williams.
 Brisbane, Queensland, Australia.—William H. Long. "Aegypt" Rawnsley St., Dutton Park.
 Calgary, Alta., Can.—National News Co.
 Colombo, Ceylon.—Frewin & Co.
 Cristobal, C. Z.—R. H. Thompson, P. O. Box 953.
 Durango, Mexico.—Antonio L. Cervantes, V. Guadalupe Victoria.
 Glasgow, Scotland.—Theosophical Book Shop.
 Java, D. E. I.—Theosofische Boekhandel.
 Liverpool, England.—Beryl Dean, The Sundial, Heswall, Cheshire.
 London, Eng.—L. N. Fowler & Co., 7 Imperial Arcade, Ludgate Circus.
 Melbourne, Australia.—New Thought Book Depot, National Bank Chambers, 7th Floor, 271 Collins St.
 Mexico, D. F., Mexico.—Marino Coli, la Calle Maestro Justo Sierra No. 17.
 Nelson, New Zealand.—A. L. Leghorn, Reliance Bldgs., Hardy St.
 Perth, W. Australia.—Albert & Son, Ltd., 180 Murray St.
 Sydney, N. S. W., Aus.—New Thought Center, 161 Castlereagh St.
 Sydney, Australia.—Dunlop & Co. 333 A George St.
 The Hague, Holland.—Boekhandel "Synthese."
 Vancouver, B. C.—The Torch, 726 Nelson.
 Winnipeg, Man., Can.—The Book Shoppe.

A REFERENCE BOOK--

Questions and Answers

On the Rosicrucian Philosophy

By

MAX HEINDEL



189 Questions on All

Phases of

Mystic and

Occult Knowledge

From the

Rosicrucian

Viewpoint.

—*—

397 Pages. Cloth Bound, Stamped in Gold. \$2.00 Postpaid.



The Rosicrucian Fellowship,

MT. ECCLESIA,

Oceanside, California.